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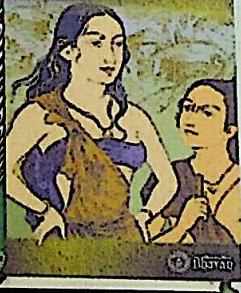


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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*aa no bhadraah kratavo yantu vishvatah*

*Let noble thoughts come to us from every side -Rigveda, 1-89-1*



## Holy & Wise

All the powers in the universe are already ours.  
It is we who have put our hands before our eyes  
and cry that it is dark.

We are what our thoughts have made us;  
So take care about what you think.  
Words are secondary.  
Thoughts live; they travel far.

When an idea exclusively occupies the mind,  
it is transformed into an actual physical  
or mental state.

We reap what we sow.  
We are the makers of our own fate.  
None else has the blame, none has the praise.

There is no help for you outside of yourself;  
you are the creator of the universe.  
Like the silkworm  
you have built a cocoon around yourself.....  
Burst your own cocoon  
and come out as the beautiful butterfly,  
as the free soul.

Then alone you will see Truth.

In one word, this ideal is that you are divine.  
God sits in the temple of every human body.

— Swami Vivekananda



**February 15, 2011**

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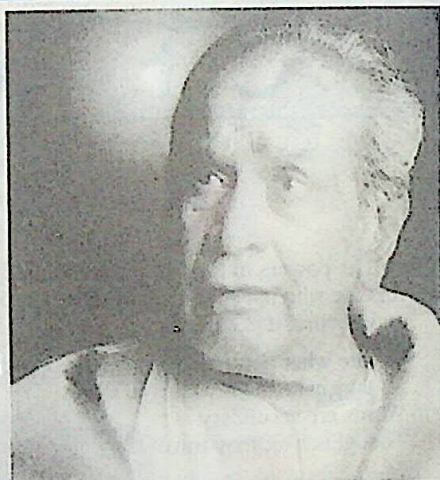
*Homage*

*Pandit Bhimsen Joshi*

**He Transcended  
All Gharanas**

*—Veena Adige*

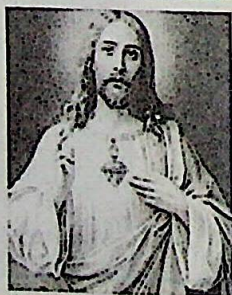
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## FLASH BACK

Bhavan's Journal, Fifty years ago

**From the pages of Bhavan's  
Journal, February 5, 1961**

### **Gandhi, The Man of all Ages Sarojini Naidu**

Throughout history, there have been very distinguished men and great men—kings, warriors, lawgivers, poets—men whose fame had rang through the corridors of their own periods. Their names have survived, and they are fresh today as they were in their own times. Today, there is Gandhi, a tiny man, a fragile man, a man of no worldly importance, of no earthly possessions, and yet a man, greater than the emperors. The emperors passed in processions, through the streets of their own cities, and crowds have applauded them out of duty, sometimes tinged with fear. But this man, with his crooked bones, his toothless mouth, his square yard of clothing, or of cloth rather, that just covers his nakedness, he passes meekly through the years, he faces embattled forces, he overthrows empires, he conquers death, but what is it in him that has given him this power, this magic, this authority, this prestige, this almost godlike quality of swaying the hearts and minds of men? It is a quality he shares with that small band of great teachers of the world, who inaugurated great religions. He shares with them the quality of bringing hope to the hopeless, of bringing courage to those who are afraid, of uplifting those who have fallen, of soothing down the beastly passions of those, who have lost all the sense of sanity and humanity.

**Sarojini Naidu**

**G. K. Rao**

A peerless poet, a devoted wife and loving mother, a thrilling speaker, a cultural ambassador, a dauntless fighter for freedom and a great national leader—such was Sarojini Naidu whose 82<sup>nd</sup> birthday falls in February 1961. She was so warm-hearted that to almost



every one in her vast circle of friends all over the country she was Akka—the big sister. There were three books of poems by her—*The Golden Threshold*, *The Bird of Time* and *The Broken Wing*. Arthur Symons refers to her deep and expressive eyes as if they were always looking for beauty, her voice pleasing as gentle music, her mind which was ever calm and noble and her keen sense of humour. Age did not dim these qualities, and years later when she was in the thick of battle for the country's freedom, she remained the same self endearing herself to all who came in contact with her. The vivid pen-pictures in her poems of unforgettable Indian scenes are as charming as the lilt and rhythm of the verses. Memorable poems such as 'Bangle Sellers', 'Coromandel Fishers', 'The Palanquin Bearers', 'Guerdon', 'The Dance of Love' and her panegyric 'To a Buddha seated on a lotus' show what a great lyric poet she was. When India became independent, she was appointed Governor of U.P. She was one of the most popular Governors. In February, 1949 she became ill and passed away on March 3—deeply mourned.

### How to kill anger?

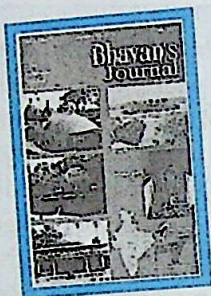
**B. R. Rajam Iyer**

*Anger is worse than luxury, because luxury enjoys its own pleasure, while anger enjoys another's pain. It is worse than either spitefulness or envy: for they wish that some one may become unhappy, while anger wishes to make him so: they are pleased when evil befalls one by accident, but anger cannot wait upon Fortune; it desires to injure its victim personally, and is not satisfied merely with his being injured. We shall succeed in avoiding anger, if we lay before our minds all the vices connected with anger and estimate it at its real value: it must be prosecuted before us and convicted: its evils must be thoroughly investigated with the worst vice.*

*He who has hurt you must be either stronger or weaker than yourself. If he be weaker, spare him; if he be stronger, spare yourself.*

— Seneca





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### Economic Power and Dharma

Sir,- The letter from the president on 'India is Emerging Economic Super Power' (BJ, August 15, 2010) is an advice to one and all for following Dharmic principles in sharing the economic progress in rind and mind. The observation that the people in the country had a better standard of living prior to Independence makes one worry about our economic power. This is something similar to a person who has a trunk full of money and then going out in the street begging for meeting the daily expenses of the family.

We should sincerely hope that the dream of the President of Bharatiya Vidya Bhavan comes true at the earliest. Chaotic

situations are on the increase in the country. At present, the majority of our population is under the control of money-hungry politicians.

Appreciation of the Dharmic values by the politicians can result in improving the standard of living of the people.

—*Dr. M. C. Subba Ramu,*  
*Mysore.*

**Swami Ranganathananda**

Sir,-I found Radhanath Behera's article on Swami Ranganathananda (BJ, Sept.15, 2010) extremely interesting. Swamiji's life and work is such that every time one reads about it one is powerfully led to the arena of spiritual upliftment. His monumental treatises 'Eternal Values for a Changing Society',



'The Universal Message of the Bhagavad Gita' and other works need to be part of curriculum in higher classes to create a generation of selfless and righteous and incorruptible youth for the true resurgence of the country.

— *Sheojee Singh,*  
*Chandigarh.*

### **Liquidity and Scams?**

Sir,—Stock and commodity markets in recent years have been driven by liquidity flows and the Reserve Bank of India has raised its concerns over it.

Some experts have recommended measures to check this liquidity. It is doubted that the liquidity may have its roots in scams, which have generated trillions of rupees in black, which is being laundered and routed through tax heavens. It is high time that this enormous liquidity on the stock and commodity markets should be checked to weed out slush money from the system to ensure a fairplay at the bourses.

—*Dr. B. L. Tekriwal,*  
*By e-mail.*

### **Kundalini**

Sir,—Congratulations on Mr. Gopinath's letter (B.J., December 15, 2010) on Kundalini.

Another word for it is *brahmacharya* Rising (charya) to Brahma via spinal cord.

The Roman Catholics have a pageantry of saints during Christmas. Why? Because they did not get married, but raised their kundalini.

The Protestants, (who know only how to protest) have no saint. Why? They used protest to get married!

—*D. J. Buxey,*  
*Mumbai.*

### **Not a Thirthankara**

Sir,—In the article "Bharthesa Vaibhava" by Radha Krishnamurthy (BJ, December 15, 2010) it is stated that, 'Bahubali' became a Thirthankara. It is wrong. Bahubali is not a Thirthankara. He is the second son of Lord Rishaba Deva or Adinatha, the first Thirthankara of this age. Thirthankaras' number is limited

to 24 only at every age (present, past and future). Those who attain liberation, salvation or Mukthi are divided into two categories – (1) Thirthankara kevali (2) Samanya (ordinary) kevali. There may have been any number of Samanya kevalis during a Thirthankara period. At any time Thirthankaras' number cannot exceed 24. Bahubali is not among the 24. Persons who became Thirthankaras, who have the bondage of special 'Thirthankara Nama Karma' which makes them to be born as Thirthankaras.

– *Dr. H. S. Madanakesari,*  
*Bangalore*

**Don, the Greatest**

Sir,-It is not fair on the part of cricket fans to compare and contrast two great cricketers of this century. Sachin Tendulkar achieved his 51 test match century in 176 matches. Don Bradman hit 29 centuries from 52 matches at an average of 99.94 which cannot be achievable by anyone else.

Bradman was having two triple tons and 10 double centuries. Bradman did Compulsory national service for two years during the won.

Bradman played till the age of 38 and his average in each and every test series since he started playing test cricket he averaged a minimum of 56 and highest of 201.50. Against India he scored 715 runs in 5 matches at an average of 178.75. His average against England is 89.78, against South Africa 201.50, against West Indies 74.50. In his last innings he was out for a duck; he could have touched 100 had he scored four runs in that innings. Bradman played in an era, when wickets were not covered and there was no helmet to play against body line bowling.

Polls apart, the significant successes of Bradman show he was the greatest batsman of The Last Century.

–*C. K. Subramaniam,*  
*Navi Mumbai*





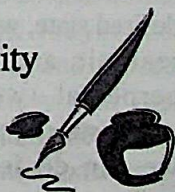
## *Kulapativani* **Self-Realisation**

**A**t the root of this elaborate structure called the universe is the faith that man is not a struggling worm who lives and dies and is no more. He is a divine essence with a supra-physical destiny, which he can only realise through truth, consecration and self-discipline. When he attains self-realisation, he rises above the lures of sense-experience and his personality becomes integrated.

This process implies two inter-dependent processes; by the first, the ego is surrendered and by the second, the individual self is broadened into a universal self.

This consummation is variously named self-realisation (Sam-siddhi), emancipation (Mukti or Moksha), freedom (Nirvana), enlightenment (Jnana), bliss (Ananda), or the absolute integration of human personality (Kaivalya).

The attempt to lead a life in conformity with the Cosmic Order to attain self-realisation may be termed the Highest Good.



# From the President How Can We Keep Our Body And Mind Healthy?



**T**o be sound of health is more than just the absence of pain, illness and symptoms. Health is a physical, mental and spiritual state of well-being. It is a state in which the mind, body and spirit are in harmony with each other and the outside world.

In this state our organic, mental and spiritual capacities are greatly enhanced and we are most resilient in the face of potential threats such as disease and infection and we are better able to recover from injury.

While health is certainly the desired state, we also need to be realistic and recognise that perpetual wellness is an unrealistic expectation. The most we can do is to provide an

optimal environment to nurture the mind, body and soul. We are constantly exposed to substances, organisms, situations and events which can compromise our bodies, minds and spirits.

We are also subjected to stress. There are three primary attitudinal components which are related to a health management of stress. These are *commitment*, *control* and *challenge*.

Commitment can be seen as doing something to the best of our ability. In so doing we derive satisfaction from our work and it helps to give purpose and meaning to our life and what is more, it focuses our thoughts. A sense of being in control is equally important to deal



effectively with stress. Stress is virtually unavoidable when one is charged with responsibility and denied an element of control. Having control over a stressful situation can actually allow it to be perceived as a stimulating challenge, rather than a debilitating factor.

Commitment, control and challenge are conducive to producing an optimistic outlook, a positive attitude and a feeling of hope. All these attitudes positively

influence health. Indifference, lack of control and boredom are conducive to producing a sense of hopelessness and a state of depression, both of which impact negatively upon health.

Loneliness and a lack of social or other support also have been recognised as important factors responsible for diminishing health and longevity.

There is however a difference between being alone and being

lonely. It is certainly possible to be among others and feel isolated and lonely and it is also possible to be alone without feeling lonely. Loneliness involves a sense of incompleteness and emptiness, a yearning for contact with others and general unhappiness.

Commitment, control and challenge are conducive to producing an optimistic outlook, a positive attitude and a feeling of hope.

Anytime in the course of life loneliness can strike and it is difficult to bear. It is something we must deal with. We can deal with such a situation only by establishing an intimate relationship with

God. When we do that, we need never feel lonely again.

When we pray, the Divine Spirit and the human spirit can have a positive impact upon health. The very act of seeking assistance from God has a positive impact on the human body and spirit. Prayer also quietens the mind and reduces stress and anxiety and thus strengthens the immune system and our recuperative powers.

Our bodies themselves produce all the medicines we can ever find a need for, from the right foods that we consume.

Every bite of fresh fruit, vegetables, whole grains and legumes is loaded with thousands of phytochemicals which fight cancer, high cholesterol and a huge number of potential health hazards. When we eat these nourishing foods we should do so with a pleasant mental image of taking powerful medicines which allow our body to remain healthy.

Praying and praising God are powerful antidotes to the constant flood of negative information. Knowing that there is a limitless source of goodness into which one can tap is an intensely calming thought. Knowing that you have an intimate relationship with an All-Powerful, All-knowing, All-loving God is the most

comfortable thought conceivable. Why, these thoughts alone are enough for anyone to maintain one's body as one should maintain them.

Mahatma Gandhi, the Father of our Nation, was confident that he would be around to complete the proverbial Vedic span of hundred years and an assassin's bullet abruptly orphaned the entire nation. This is what he had said about health:

"The body is the home of the soul. Can its mysterious tenant find rest and unmixed joy within its chambers if daily exposed to sharp and shivering shocks through its aching joints or quivering

nerves? If God has bestowed upon you the inestimable gift of good health and a good constitution, it is your duty, as a rational creature, to preserve it"

Loneliness and a lack of social or other support also have been recognised as important factors responsible for diminishing health and longevity.

  
Surendralal G. Mehta





## HOMAGE

# Pandit Bhimsen Joshi He Transcended All Gharanas

Veena Adige\*

**T**hough Pandit Bhimsen Joshi left his earthly body on January 24 this year, he will live forever in the hearts of millions of his fans. His songs, made immortal through recordings will continue to please his audience. Bhimsen Joshi is immortal.

Bharat Ratna Pandit Bhimsen Joshi's voice, like the legendary philosopher's stone, turned every note into a golden one. His singing provided listeners with a divine musical experience. Bhimsen Joshi made such a heavy impact on his audience right from the start of any concert that listeners remain glued to their seats till the last notes of his *Bhairavi*. Bhimsen Joshi was a musical marvel.

Supreme confidence in his own abilities and unfailing loyalty were his two prominent qualities. Every year he observed the *punyatithi* (death anniversary) of his guru Sawai Gandharva with a music festival at Pune. Four years back he came out of his voluntary silence and thrilled the Pune audience by singing at the Music festival.

Bhimsen Joshi was blessed with an extremely flexible voice and with gruelling *riyaz* he trained it in such a way that he could always achieve the musical effects he desired. His voice, at one moment flowing smoothly like a tranquil stream, suddenly would take a mighty leap of two or more octaves in the next

\*Asst. Editor, Bhavan's Journal



Bhimsen Joshi with the Bharat Ratna

*avartana* and then, with gradually diminishing vigour, revert gently back, thus providing moments of supreme artistic pleasure.

His full-throated voice could take on a soft velvety texture, to the extreme delight of the listeners. Like a plane on a joy-ride, he would flit from one octave to another, from there to the next, back again to the second and again to the third, all in one breath. The listeners would hold their breath in an agony of suspense, marvelling at his capacity, and when he glided

gracefully back, the entire audience would breathe a sigh of happy relief. Along with his artistry, this feat of physical endurance and breath control was most impressive.

Pandit Bhimsen believed that in classical music the poetic content of the lyric is as important as the notes of the *raga*.

Listeners of all ages and levels appreciated his music.

He was a very simple and humble person who was so devoted to music that he thought of nothing else. He lived music



and literally breathed it. I met him first in Nagpur when I interviewed him for *The Hitavada*, the local daily newspaper and was impressed by his simplicity. He was staying with friends and appeared to be like a man next door. No showing off, no pretensions and absolutely no ego. That was Pandit Bhimsen Joshi.

Though I was not very familiar with classical music he put me at ease and explained the finer aspects of it. His deep resonant voice impressed me and I began taking an interest. I attended as many programmes as I could, even travelling to places

like Tumsar where he was performing to listen to him.

When he was awarded the Bharat Ratna I went to Pune where he had settled and tried to interview him for *Bhavan's Journal*. But alas, he was ailing and the doctors had not given permission to speak to him. I could just see him from far and meet his son and daughter and 'interview' him through their eyes. They spoke about his humble beginnings, how he used to listen to music even when he was just three years old, how he ran away from home at the age of eleven and how he searched for a guru, finally reaching

Dharwad and learning under Sawai Gandhav in Kundagol. He worked very hard physically also and his shoulders still bore the marks of metal pots which he used to carry to bring water every day.

His humble beginnings must have been the reason for his





Mile sur mera tumhara

humility and simplicity. Eldest of sixteen siblings, Pandit Bhimsen Joshi was the son of a schoolteacher and was born on February 4, 1922.

A firm believer of the *guru-shishya* tradition, Bhimsen Joshi would say, "What one learns from one's guru has to be supplemented by individual genius, else, one will not have anything worthwhile to say. In fact, a good disciple should not be a second rate imitation, but a first rate improvement of his teacher."

Though he loved music since childhood, there were some incidents which made him what he became in later life. A recording of Ustad Abdul Karim

Khan's Thumri "*Piya Bin Nahi Aavat Chain*" in *Raag Jhinjhoti* which he heard when he was a child, inspired him to become a singer.

Bhimsen Joshi had left home when he was eleven to go in search of a music *guru*. He went to several places, met many great people. A chance meeting with Vinayakrao Patwardhan, a scholar musician, at one of the *Jalsas*, prompted Bhimsen Joshi to go back home as he advised him to approach Sawai Gandharva — eminent exponent of *Kirana gharana* — at Kundagol and seek his discipleship.

By then his father had decided to help him and he became Sawai Gandharva's disciple. Sawai Gandharva -a leading disciple of Abdul Karim Khan — subjected Joshi to a gruelling regime to test his urge and determination to learn music.

A strict disciplinarian, the *guru* is said to have hurled a nut-cracker at the *shishya* when he slipped rather badly on a note-pattern.

Sawai Gandharva taught



'Todi', 'Multani', and 'Puriya' ragas to Joshi as it was his considered view that the mastery over these ragas was not only basic to the cultivation of a steady and tuneful voice, but also helped significantly in improving its volume, depth and range.

It was a concert in Pune in January 1946 on the 60th birthday of his guru that gave Bhimsen Joshi a real break, catapulting him to fame as he cast a hypnotic spell on his listeners. He never looked back after this concert and was flooded with invitations from leading musical institutions in prominent places from all over the country. He began singing in different cities of India and had a very busy schedule. He loved driving, cars were his passion, and would race his car from one city to another till shortage of time made him take to the air. He could be seen flying from one city to another.

Bhimsen Joshi came to Mumbai in 1943 and worked as a Radio Artist. He first performed at the age 19. His

debut album, containing a few devotional songs in Kannada and Hindi, was released by HMV when he was only 22.

His performances have been marked by spontaneity, accurate notes, dizzyingly-paced taans which make use of his exceptional voice training, and a mastery over rhythm.

Some of Pandit Bhimsen Joshi's more popular Raagas include *Shuddha Kalyan*, *Miyan Ki Todi*, *Puriya Dhanashri*, *Multani*, *Bhimpalas*, *Darbari*, and *Ramkali*. Pandit Bhimsen has sung for several films, including *Basant Bahar* (1956) with Manna Dey, *Birbal My*

#### Most popular songs/bhajans

- \* Mile sur mera tumhara,
- \* Indrayani Kathi, devachi Aalandi, Laagali samadhi Dynaneshachi (Marathi),
- \* Jo bhaje Hariko sadaa wohi paramapada payega, (Hindi)
- \* Bhagyada Lakshmi Bamma (Kannada),
- \* Teertha Vitthala Kshetra Vithala (Marathi)
- \* Mazha Mahera Pandhari





*Brother* (1973) with Pt. Jasraj and Nodi Swami Naavu Irodhu Ileege. He sang for films *Tansen* (1958) and *Ankahee* (1985).

What distinguished him from the ordinary singers was his powerful voice, amazing breath control, fine musical sensibility and unwavering grasp of the fundamentals that made him the supreme Hindustani vocalist, representing a subtle fusion of intelligence and passion that imparted excitement to his music.

The appeal of Bhimsen Joshi's classical music crossed Indian borders as M Louis, a Dutch film producer and director who

listened to his *raga* Todi at an International film festival in Vancouver, produced a film on his music and showed it to the West.

Canadian business tycoon James Beveridge, who was very interested in Indian classical music, came to Pune to shoot a 20-minute documentary on him which was titled "*Raga Miyan Malhar*". In India, it was renowned director Gulzar who made a 45-minute documentary on the life and career of the maestro in 1993 which won the national award for the best documentary film.

Honours and awards came his way — **Padma Shri** (1972), **Sangeet Natak Akademi** award for Hindustani vocal music (1975), **Padma Bhushan** (1985) and Madhya Pradesh government's "**Tansen Samman**" in 1992, **Padma Vibhushan** (1999) and **Bharat Ratna** (2008).

His first wife was his cousin, Sunanda Katti. They had four children. Sunanda died in 1992. Joshi then married Vatsala Mudholkar, with whom he had two sons and one daughter.



# Human Rights and Human Wrongs

K. P. Radhakrishna Menon

*"Good government is no substitute for self government".*

— Mahatma Gandhi

**A**rticle one of the UN Declaration of Human Rights declares that all human beings should act towards one another in a spirit of brotherhood, as all are born free and equal in dignity and rights. Article 29 (2) makes it abundantly clear that in the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedom of others and of meeting the just requirements of morality, public order and the welfare in a democratic society.

Human rights, therefore, are not absolute, but are burdened with legal responsibilities, morality and public order,

without which the general welfare in a democratic society cannot be accomplished.

As De Tocqueville stated: "Liberty cannot stand alone but must be paired with a companion virtue; liberty and morality; liberty and law; liberty and justice; liberty and the common good; liberty and civic responsibility. Without the junction of these appendages, liberty gets degenerated into licence. And that is why Mahatma Gandhi in his characteristic way said: "Rights accrue automatically to him who duly performs his duties".

This crucial aspect is made clear by the UN General Assembly by incorporating Article 30 in the Declaration, which declares that nothing in it

may be interpreted as implying for any state, group of persons, any right to engage in any activity, or to perform any act aimed at the destruction of any of the rights and freedom set forth in the Declaration.

To check the exercise of the rights and freedom and to maintain the requirements of morality, public order and welfare in a democracy, laws should necessarily be enacted and codified. Such laws can never be said to annihilate the human rights claimable by those who destroy, like and similar rights and freedom of others.

The Preamble, part III & IV of our Constitution, show that this country has adopted almost all the provisions embodied in the International Covenants recognising human rights. The Constitution guaranteeing these rights has also conferred constitutional rights on the citizens enabling them to protect and enforce these rights through courts. In addition, human rights commissions have also been constituted.

Fundamental rights, guaranteed by the Constitution work as a restraint on states from interfering with the said rights. The constitutional laws empower the courts to protect the several facets of human rights. Human rights, thus is playing a significant role in securing the accountability of persons wielding power or authority.

It is essential in this connection to make specific reference to Article 21 of the Constitution. Construing Article 21, the Supreme Court has declared that the right of a citizen to live with human dignity is very much a part of the fundamental right guaranteed by the Article and this right derives its life from the Directive Principles of the State policy.

As a result of the liberal interpretation, Article 21 has recognised: "Right to a reasonable residence, Right to food, clothing, decent environment, Right of every child to a full development, Right to pollution free water and air as residuary enforceable



fundamental rights. The remarkable result of this expansion of Article 21 is that most of the non-justiciable Directive Principles encompassed by Part IV of the Constitution have become enforceable through courts of law.

As held by the Supreme Court in *Papaiah* (1996) 3 SCC 533, the right to economic justice to Scheduled Caste, Scheduled Tribes and other weaker sections of people (coming under Article 46) is a fundamental right to secure equality of status, opportunity and liberty. The governments, both Centre and States, therefore, are bound to provide the Scheduled Castes, Scheduled Tribes, Adivasis and other weaker sections of people the means to live with human dignity as it is a positive obligation cast on the governments by Article 21 of the Constitution.

But even after sixty years of freedom, these people are the neglected group, born only to live in perpetual penury and ultimately die mostly afflicted by

incurable diseases and of starvation. This peculiar set up reflects the callous indifference of the governments which are concerned only with the welfare of the rich.

Does not the fact that the masses living below poverty line shall get a better deal, conceded by governments from time to time since independence, establish that the governments have consistently been denying the masses below poverty line their human rights to live in dignity which includes, the right to food, water, shelter, decent environment, education, medical care guaranteed by Part III, particularly, Article 21 and Part IV of the Constitution, as construed by the Apex Court in a plethora of decisions?

The inference irresistible from the discussions above is that our governments have failed to discharge their positive obligation to the masses, cast on them by Article 21 and the Directive Principles; and as such the governments are consistently and systematically perpetrating

the crime of violation of guaranteed Human Rights. It is an irony that the government, the perpetrator of the offence, have authored the protection of Human Rights Act, 1993 conferring on the Human Rights Commission the

authority to enquire into the incidents of violation of Human Rights and on their entering the finding, there is violation, make a recommendation to the respective governments to initiate prosecution proceedings or approach the Supreme Court

on the high court concerned for such directions, orders or writs as that court may deem necessary etc. as provided by Section 18 of the Act.,

The government, the author of the Act, is outside the purview

of the Act. The masses, therefore, like a child not knowing that it cannot get the moon, though happy on seeing the moon in the sky, can greatly extol and admire the Human Rights encompassed by Article 21 and the Directive

Principles and live in penury and in the end welcome death due to incurable diseases or starvation. Wonderful set up of guaranteed Human Rights!

But enforcement of Human Rights at the instance of criminals has resulted in the destruction of many of the rights and freedom enjoyed by law abiding people

and the result is "life has become too easy for criminals and too difficult for law abiding citizens".

Eminent jurist, Nani Palkhivala, has described the situation thus: "Our values today are drastically eroded, because

But enforcement of Human Rights at the instance of criminals has resulted in the destruction of many of the rights and freedom enjoyed by law abiding people and the result is "life has become too easy for criminals and too difficult for law abiding citizens".



too many men – with no more moral than a chocolate éclair – claim the freedom of expression and action which results inevitably in increasing the number of violent criminals”. Terrorists are frolicking about freely. Corruption is rampant. Rule of law has disappeared from the scene. To free society from the tight embrace of these evils, to quote that eminent jurist again; “We have to strike an acceptable balance between the proper interest of society which wants criminals to be put out of harm’s way and the equally proper instincts of libertarians anxious that nothing should imperil the rights of the citizen”.

The callous indifference of the governments to abide by the rulings of the Supreme Court and provide the Scheduled Castes, Scheduled Tribes, Adivasis and the other weaker sections of we, the People of India, the means to live with dignity, the appendages of which are the right to food, water, decent environment, education, medical care, shelter: And at the same time the

governments’ anxiety to extend Human Rights Protection to the criminals, the repository of all known evils while denying the said protection to the victims at the hands of the criminals, are the two major challenges, the Human Rights movement in India are facing.

The movement thus is out of the right perspective. The movement, therefore, shall be guided through the right perspective. What are these perspectives? The answer is: (1) to compel the government to provide the Scheduled Castes, Scheduled Tribes, Adivasis and the weaker sections of people irrespective of caste, colour and religion or creed, the means to live with dignity as explained and defined by The Supreme Court; (2) Criminals should not be allowed to imperil the human rights of law-abiding people, whether they belong to the rich class or poor sections, taking shelter under the umbrella of human rights.

It shall be remembered that it is a fundamental principle evolved by our culture that only



those who believe in human values, and ethics, are human beings entitled to enjoy human rights; and those who believe only in jungle laws are nothing but two legged animals, always inclined to commit brutal crimes.

Behold, ruffians, monsters and mercenaries are not entitled to enjoy human rights as they are the repositories of all evils. When these people grow in leaps and bounds, our social fabric rooted in Dharma which provides the basic foundation to our Constitution, gets broken up and the virtuous consequently suffer, rather dharmic living will become impossible.

A reference in this connection to the speech, Dr. S. Radhakrishnan addressed to the Constituent Assembly is essential: "We have held that the ultimate sovereignty rests with the moral law, with the conscience of humanity. People as well as Kings, are subordinate to Dharma, righteousness is the king of kings. It is the ruler of both the rulers and the people themselves. It is the sovereignty

of law which we have asserted".

Today our society, nay the very nation itself, is in the tight grip of evil doers getting the unmerited protection of the Human Rights Protection Act.

How beautifully this situation is explained by Swami Ranganathananda: "At the time of our political independence in 1947, what an elevating atmosphere we had! But after that every year, there was the sliding down of this (i.e. the dharma, the science of values) and it continues even now..... Therefore, there is disruption in society; there is violence, there is crime; there is unfulfillment all through.... Injustice rules supreme at every level of society in India today".

Swamiji has illustrated the situation thus: "In many of our government departments; we see today that good and honest staff suffer at the hands of powerful dishonest ones; in an office, if there are one or two honest officers, they are in trouble. All the others will try to pull them down, bring even false cases against them. You can actually



see this happening in our society, so that a straightforward honest person finds it difficult, because the ratio of forces is against him or her. So, the person finds it difficult, and after some struggle he or she may also say, "I will be one with you".

There is thus the decline of dharma and corresponding ascendancy of adharma. In circumstances like this what should be done? Turn the pages of The Gita, you get the answer.

*"Parithranaya Sadhunam  
Vinasaya ca duskrtam  
Dharmasamsthapanarthaya  
Sambhavami yuge yuge."*

*Gita- Ch.4 (8)*

That is: "For the protection of the virtuous and for the destruction of the wicked and for the establishment of Dharma, Krishna says, I am born again and again". This Dharmic concept, interlaced in our Constitution, the government has ignored when the Government

enacted the Human Rights Protection Act conferring the benefits of the Act on criminals; without recognising the Human Rights of the victims and their kith and kin, and the masses born to live in penury till death and the result

"Administration not only has to be good, but has also to be felt to be good by the people affected".

*-Jawaharlal Nehru*

is the *adharmic* activities of the criminals are slowly and steadily braking up the social fabric and consequently we have a plentiful variety of crimes today, multiplying day by day.

The victims and their kith and kin who are side lined by the Act, look aghast not knowing what to do. What a wonderful statute! The Human Right's Protection Act therefore shall be reenacted taking into account the *dharmic* concept enshrined in the Constitution and the Gita darshan. In conclusion, I quote Pandit Jawaharlal Nehru,

"Administration not only has to be good, but has also to be felt to be good by the people affected".



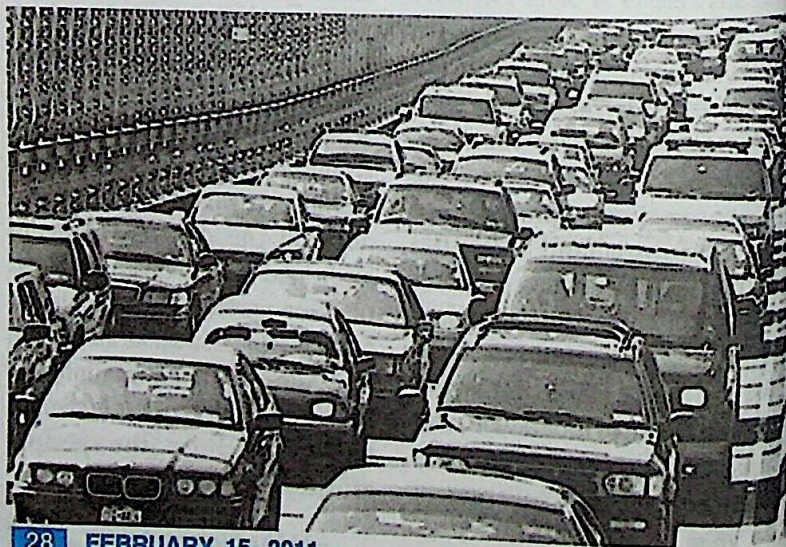
# Illogicality of Annoyance

Pachu Menon

**W**ith traffic jams being the order of the day, none would think much of the other 'irritants' that plague our roads. So preoccupied are we with this dilemma that nothing hassles us more. In our haste to avoid traffic bottlenecks, we are blind to some equally irksome happenings around us which are just as annoying.

Over-speeding has been attributed to a sudden surge of Adrenaline in the blood stream, and one's age is not a criterion when one does get afflicted by this 'temporary high'. Speed-breakers serve to keep these aberrations under check.

Normally, the District Magistrate is conferred with the power to notify speed-breakers.





but our villagers have their own sets of rules when it comes to such 'routine' matters. It is not unusual to find a speed-breaker erected at every doorstep in the neighbourhood.

Presumably, apart from controlling the speeding maniacs, they serve to keep out the rainwater from draining into one's compound. This indeed is a 'tribute' to the haphazard planning of residences that has brought about such innovative techniques into use.

Likewise, if the District Magistrate declares Bus-Stops, No Parking Zones and Traffic Sign Boards, should we then glean that by virtue of bus operators stopping as and where they please to take in and disgorge passengers, that these communiqués hardly have any relevance? Could anything be more exasperating!

The garbage disposal issue has been tormenting every sane citizen for quite some time now.

Some have invented novel schemes to get rid of their trash – dump it in someone else's

yard! Or better still, at some vacant and unmanned locations! Taking cognisance of this impropriety, the concerned municipalities and village panchayats have been identifying such places and erecting notice boards warning people not to litter the area with refuse and other waste over fears of fine and prosecution. But lo! These sites are today virtual mounds of leftovers and remains!

Let us now move over to the highways! Enough has been heard and written about roadside markets flourishing all along such expanses. The authorities have been turning a blind eye to the 'conversions' of some points thereabouts as convenient parking spots for interstate trucks and trailers. But for commuters these avenues are a never-ending source of mirth and glee bordering on varying degrees of vexation.

A convoy of heavy-duty vehicles cruising along at a predetermined pace unmindful of the teeming traffic on either sides



of the freeway; a few jawans posted at junctions with red flags in hand which they keep on swirling at will to regulate the vehicular movement, so as not to hamper their training; these exercises usually amuse motorists initially, only to be cursed later for being virtual tests of patience!

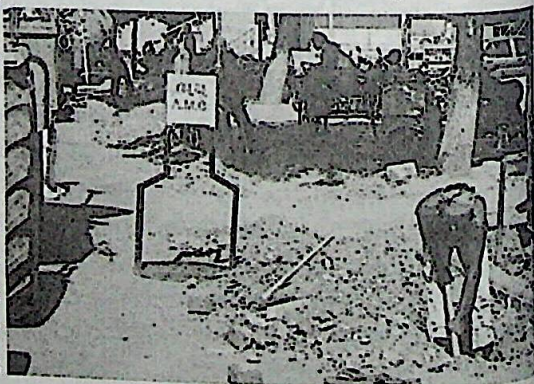
Such corridors are conceived and built by a co-ordination of engineers and associates with certain intentions in mind, the least of which would not be the military drivers' training schedule. But observing buffaloes and other cattle squatting or straying all along the route, with an expression of bovine amazement one is forced to believe that these roads do serve other purposes as well.

Nothing pains one more than the sight of workers digging up newly laid roads. Efforts are never made by

the various departments concerned to work in tandem.

For instance, the public works department undertake the hot-mixing of roads and by lanes periodically only to have them dug up the very next day for laying cables or repairing pipelines. One just can't imagine a day without the road being 'butchered and mutilated'. It is as if the thoroughways are a permanent playfield for a multitude of departmental organisations.

If one can pity the student for their relentless study-hours what with their normal classes and then the ineluctable tuition sessions stretching to ungodly



Road diggers



hours, it is the parents who deserve all the brickbats for heaping on the children the burden of their hopes. However, these parents crowding around the school gates to pick and drop their wards create the worst ruckus on the public threways.

The pandemonium at railway crossings is another 'un-lively' experience, the less said about the better. With a cacophony of blaring horns and every visible semblance of impatience, the gateman is made to feel self-conscience and guilty for holding up the traffic to allow the train through.

Holding up the traffic Well I am reminded of the motorcades of ministers and other dignitaries! The wailing sirens of ambulances and fire-tenders invites the kind of awe

and reverence that makes one hastily move aside to make way for the life-saving services. The high-pitched sirens accompanying the cavalcades of the VVIPs however portend another sensation; an extreme feeling of hopelessness at their pomposity, an emotion born out of arrogance that they are

'the first among equals'. Why should we make way for them?

Travelling on the roads is an experience by itself, a sophistication that comes out of relentless hours unexcitedly waiting in long queues; resigned

to the fate either by choice or compulsion. It is how well one can adjust to these eccentricities posed by people and situations that decide the absurdity of the frustration and displeasures.

It is how well one can adjust to these eccentricities posed by people and situations that decide the absurdity of the frustration and displeasures.

# Political Morality and Confucianism

Ravindra Kumar\*

**L**i, Yi and Ren, the three principles, fully imbued with morality, and propounded by Confucius, the Chinese thinker, constitute the fundamentals of his philosophy known as Confucianism. Akin to Jainism, Buddhism and Sikhism these principles may be hailed as the *Triratnas* of Confucian philosophy.

Li, Yi and Ren are all interconnected with the bond of morality and forms the broad basis of human equality. Therefore, due to their presence, Confucian philosophy becomes peerless, important and significant. This is because morality is one of the principal foundations of civilised life; in other words, it is one of the fundamentals of civilisation.

Without morality civilisation is meaningless. Confucius not

only emphasised its necessity in life, but laid great stress on its inclusion in routine practices. He proclaimed morality to be indispensable for human existence and urged to make life more meaningful and significant through its adoption in day-to-day practices.

The principle of Ren is based on understanding others and expressing sympathy toward fellow human beings. There is no discrimination in this principle on the basis of low and high or poor and rich. The principle may be applied to one and all. According to Confucius, this is the best equality-based worldly human practice, and in comparison with any of the declared divine orders, it is the

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source of true and stable morality. The one who carries out his day-to-day practices by staying within the scope of Ren, in fact, lives well and justifiably.

It marks the golden state of life. It is the best, most effective and practical way of ensuring harmony, equality and unity among human beings in the true spirit of Confucius who believed, "Behave with juniors in the same manner in which you want seniors to behave with you." Yi means thereby justified, and/or pious. It originates from Ren in which a human being detaches himself entirely from self-interests and carries out his routine practices adhering to the norms of justice. Thus, he bears a good conduct and embarks briskly on the pathway to morality. By doing so, he sets an example for others to emulate and is, thereby able to sail through the warp and woof of society with the help of morality.

He, by dint of his common practices and virtuous acts ascends to the peak of humanity. Hence, he not only emerges as a

source of inspiration for others to lead a consequential life, but revitalises and strengthens the civilised life, at the same time adding to the treasures of civilisation.

Li has originated from Yi. It is the root of human behaviour as it leads a man towards the good or evil. It is, in a way, Li, which acts as the basis of routine progress as well as of creating prosperity and worth for one's existence. Confucius, in fact, refining the old Chinese tradition pertaining to Li as per the demand of time, associated it with day-to-day human practices, in other words, with humanity and called for the creation of a society based on its ideals. Hence, all three of Confucian principles, viz., Li, Yi and Ren are closely linked to each other. Each is rather the genesis and sustenance of the other. All three create high morality at the individual and social levels and pave the way for happy and prosperous living with a sense of responsibility in prevailing circumstances.



Needless to say, the virtuous human deeds and the highest level of morality constitute the nuclei of the whole process. Consequently, they may be hailed as the *Triratnas* as well as the fundamentals of Confucian philosophy. It is clear that the *Triratnas* - Li, Yi and Ren - of Confucian philosophy are dedicated to the highest level of morality. In other words, they instill a human being with ethical values and inspire him to perform virtuous acts. Not only this, they show the way to follow morality through day-to-day practices and mutual dealings.

As stated earlier, morality is an essential condition for civilised life. Like *Ahimsa* and freedom it is one of the fundamentals of human civilisation. Therefore, its importance and significance cannot be minimised. Rather, the more we incorporate morality in our daily routine and accept it as a duty at individual and social levels, the more we contribute towards the prosperity and solidarity of society.

It is law of nature that every worldly thing undergoes change and refinement as per the demand of time and space. Every thought or view comes within the domain of this law. Therefore, in this constant process of change, morality cannot be an exception to this law.

In this regard, Confucius himself, refining the old Chinese concept pertaining to morality in the prevailing circumstances of his own time, called for making it a part of daily human practices.

Contrary to the view popular in the Chinese society of his own times that morality is a divine grace, Confucius made it clear that it was consequent of human behaviour. Therefore, under any state of affairs man should not get away from it. Rather, accepting morality as an essential part of his duty one must ascertain that:

1. It works for the growth of harmony in society; and
2. No one is deprived of her/his freedom under its cover.

This is the essence of *Triratnas* of Confucian



philosophy. Undoubtedly, the principles of Li, Yi and Ren, are as important and relevant even today as they were at the time of Confucius himself.

More, they will continue to be relevant likewise in the times to come, if accepted in their refined form under prevailing situations and as per the demands of time.

An important feature of Confucian philosophy can be seen in its laying stress on political morality. In this regard, Confucius, particularly stated that people in power should carry out their administrative activities on the basis of spirit in the root of Ren. As already discussed, being the source of true morality and based on human equality, Ren is the leading principle of Confucianism. It also points out

that the best rule could be the one in which pressure and partialities have no place.

This statement along with his emphasis on accepting Ren as the guiding force in carrying out administrative activities, is really relevant even today for fair and smooth working of a democracy, especially to determine that those in public life follow morality and ethics, and values that are essential for the success of the democracy. In the contemporary times of corruption, eroding values, crass materialism and violent assertions of the individualistic notions of society, the three valuable principles of Confucianism, if practiced diligently can go a long way refilling the vacuity of political morality, created by the degenerating practices of modern civilisation.

**SWEET THOUGHT**

**Sri Krishna Sweets**

PRODUCERS OF PURE GHEE SWEETS

**KEEP THE WORD OF  
PROMISE TO OUR EAR  
AND BREAK IT OUR HOPE**

*-Shakespeare*

# Life of Sri Krishna in Jain Scripture-II

A. Chakravarti

One day, in the City of Mathura, in the temple dedicated to Indra there appeared miraculously three things: A conch, a bow and a serpent seat. Kamsa heard of these miraculous appearance. He asked the State astrologer the significance of these miraculous appearance. The Astrologer gave the following reply:

"He who is able to climb up the serpent seat, who will blow the conch and bend the bow, will become the unrivalled ruler of the world."

Hearing these words, Kamsa went there hoping that he would achieve them. But he failed in his attempt.

Hence, he was anxious to find out whether there was anybody

who would be able to achieve this. He proclaimed throughout his Kingdom: "I will give my daughter in marriage to any one who successfully carries out all the three heroic deeds."

Thus he invited various kings to his City. Kamsa's brother-in-law, Subhanu started with his son Bhanu for the purpose of testing their skill in this three-fold heroic deed. They had to pass through the village of Godavana. They saw a tank there. They wanted drink water in the tank to quench their thirst.

Seeing this, the boys of the cow-herd colony warned them saying "There is a terrible serpent in the tank and hence it is dangerous for you to go near the tank. Nobody except



Krishna, a youth of our village could take water from this tank."

Hearing this warning, they sent for Krishna and requested him to help them. With Krishna's help they were able to quench their thirst and seated there on the bank of the tank to take rest. Then Krishna asked Bhanu "Where are you all going?"

Bhanu replied: "We are going to the City of Mathura. We want to marry Kamsa's daughter by successfully performing the three-fold heroic deeds." Then Krishna told him: "Let me go with you. I also want to take part in the test and if possible to win the prize."

They reached the city of Mathura. The kings assembled there tried their skill one after another and had to return unsuccessful.

Then Krishna took Bhanu by his side and successfully carried out all the 3 tests and immediately departed from the crowd. As Bhanu was standing by the side of Krishna, it was assumed that he was the

successful hero. Hence it was decided that Kamsa's daughter should be given in marriage to Bhanu.

But the royal guards who were protecting the snake seat and the other two things, informed Kamsa that the tests were not carried out by this young man, but by someone else.

Kamsa ordered a search for the real hero who had disappeared from the crowd. When Nandagopal heard that Krishna was the successful hero in the test, he got frightened because Kamsa would not keep quiet. He wanted to go away from the place of Godhavana.

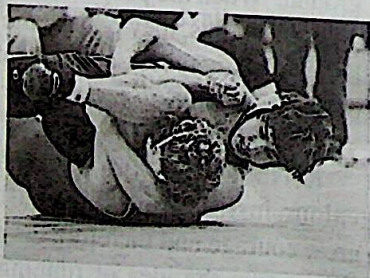
While he was preparing to leave the place, Krishna was engaged in lifting a rock pillar and firmly fixing it on the ground. When the people of the village saw this, they praised the heroism of the youth and began to worship him as their great saviour.

Krishna's extraordinary valour instilled in their heart great courage and therefore they all gave up the idea of running

away from the place. In the meanwhile, Kamsa wanted to discover his enemy. Therefore he sent an order to Nandagopal to bring to the royal palace a lotus flower from a lotus tank strictly guarded by a huge and terrible serpent. Krishna hearing this royal order went to the tank courageously and stepped into the water.

The great serpent lifted its huge terrible hood and approached Krishna. But Krishna without fear, dipped his cloth in the water and threw it over the hood of the serpent. The serpent ran away. Krishna plucked the lotus flower and sent it to Kamsa.

Seeing the lotus, Kamsa came to the conclusion that his enemy was living in the cow-herd colony.



Then Kamsa ordered that there would be a wrestling match in the city for which he ordered the wrestlers living in the cow-herd colony to appear in the city of Mathura to take part in the wrestling match.

Krishna together with his friends went to Madhura to take part in the wrestling match.

At that time Vasudeva (Krishna's father) together with his relatives also went there to witness the match. They all believed that Kamsa's end was very near. Then Kamsa ordered his champion-wrestler to meet Krishna.

When Krishna held this wrestler in his grip, the bones of his body began to crumble. The wrestler accepted defeat and retired.

When Kamsa witnessed this, he was very much enraged. He himself stepped into the arena to meet Krishna.

When Kamsa entered the arena, Krishna lifted his whole body by catching his feet and whirled him round and round, finally dashing him on the floor.



Kamsa's body fell on the ground-lifeless.

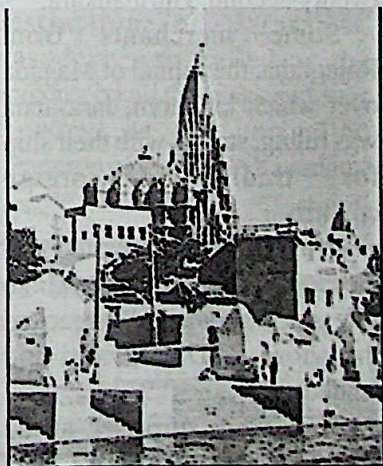
The people were delighted and accepted Krishna as their own ruler. Kamsa's wife Jivadysai was afflicted in grief at the death of her husband. She sent word to Jarasanda with what had happened to her family. Jarasanda was very angry with Krishna and wanted to punish him. He sent one of his sons with a large army to meet Krishna.

But Jarasanda's army led by one of his sons was completely routed out in the battle field. Then Jarasanda sent a much larger army again under the leadership of his heroic son Kalayavan. Hearing that an army of Jarasanda led by his son was marching to meet them in battle, Krishna and other Yadavas realised that they might not successfully meet this army and left their cities like Souryapura, Asthinapura and Mathurapura and retired towards the western sea coast.

When all his men reached the sea coast, Vasudeva Krishna not knowing what to do further, was

very much disturbed in mind. With that anxiety, he went to sleep. During sleep, a Deva Goutama appeared before him and addressed as follows: "Early morning, I will appear before you as a horse. You ride me and march towards the sea followed by your men. You march to a distance of 12 yojanas. Then you will reach a place where you can establish your capital."

At dawn, the horse appeared as promised. Krishna riding on the horse marched on as instructed till he reached an island. There they raised a beautiful city called Dwaravathi.



In that city a royal palace and a temple and all the other necessary buildings had been built. All the Yadavas had reached this new City Dwaravathi and settled there.

The Yadavas started living in peace and prosperity in this island City far away from the influence of Jarasanda, the emperor of Magada.

While they were living happily in this new city, Arishtanemi, a cousin of Sri Krishna was born to Samudra Vijaya Maharaja, brother of Vasudeva, father of Krishna. This Arishtanemi became the twenty-second Thirthankara.

Some merchants from Rajagraha, the capital of Magada over which kingdom, Jarasanda was ruling, started with their ship for trading into foreign countries.

While sailing across the sea, the merchants lost their direction. The ships accidentally reached the shore of Dwaravathi and landed there.

They were surprised at the sight of a prosperous city. They

disposed off their goods there and bought in return many kinds of precious jewels and returned to their own country.

After returning to their own country, they presented some of these valuable articles to their king Jarasanda. He was happy to receive the jewels and gems from the merchants. He asked them where they obtained such rare jewels.

They told the king about their sea voyage and how accidentally they reached Dwaravathi, the Capital of the Yadavas.

Hearing this news about the city of Dwaravathi, he at once remembered that it was the City built by Vasudeva who escaped from the main land. He decided to go to war with Vasudeva.

While Jarasanda was preparing for the invasion of Dwaravathi, Narada carried the news to Vasudeva in advance. Vasudeva immediately went to Nemiswami to seek his blessing in his adventure and to request him to take care of the City of Dwaravathi during his absence. Nemiswami through his Avathi





Gyana (super-perceptual knowledge) saw that Vasudeva would be victorious in the war. Vasudeva, with the co-operation of the Pandavas and other friendly kings collected his army and reached Kurukshetra. Jarasanda, with the co-operation of Kauravas, under the leadership of 'Duryodhana, reached Kurukshetra to meet in battle with the army under the

leadership of Vasudeva.

The two armies waged a terrible war. Jarasanda saw that his side was being defeated. At this critical moment, Jarasanda in wrath sent his Chakra (Imperial weapon) against Vasudeva. The Chakra aimed at by Jarasanda instead of killing Vasudeva went round him worshipping and reached the right hand of Vasudeva.

Vasudeva caught hold of this Chakra and aimed it back at Jarasanda. Jarasanda was fatally wounded by this imperial weapon which thereafter became the imperial weapon in the hands of Vasudeva. After the destruction of Jarasanda, Vasudeva was hailed as the emperor by all the kings and was crowned as the unrivalled sovereign of the whole Kingdom.

*(Concluded)*

**SWEET THOUGHT**

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PRODUCERS OF PURE GHEE SWEETS

**TALENT KNOWS WHAT TO  
DO; TACT KNOWS HOW TO  
DO IT**

*-Dryden*

# Buddhist Mediation-II

Phramaha Narin Sudhamma\*

In the case where the opponents cannot resolve the conflict by themselves; an arbitrator is very important to helping resolve the conflict or to change the conflict into reconciliation. The Buddhist principles of mediation are :

1. **Emphasise the importance of the people or the emotions:** Although a point of a problem or a request is the starting point of conflict; when a conflict has already occurred, the difficulty becomes the resolution of emotional scars received by the opponents.

Often emotions become more important than the problem to the opponents. And, they often make it difficult for the opponents to understand the problem as it is or to consider and analyze it. This is because both sides are consumed by their own

emotions.

Therefore, it is most important that the arbitrator begin by emphasising the importance of the emotions felt by the opponents. When the opponents' emotions begin to subside, then negotiations and consideration of the problem or the request can begin.

2. **Help get rid of unwholesome things from the opponents' minds ;** Even when a conflict has ceased, sometimes prejudices or unwholesome thoughts may still remain. It is difficult to definitely end that sort of conflict, and it seems that the surrendering side is ready to explode at any time.

A good example was of the construction of a dam in Thailand. Even after the dam was completed and many years

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had passed, there has still been another kind of conflict that lasts even now.

For resolving conflict, the first duty of a mediator is the elimination of unwholesome things—greed, anger and illusion—by fostering wholesome things—not being greedy, not being angry and having no illusions.

“One should conquer anger with non-anger; one should conquer bad with good; one should conquer miserliness by giving, and on speaking falsehood by truth.”

(i) **Reduce anger:** A mediator can help reduce anger by:

- pointing out the evils of anger to the opponents, explaining that anger causes difficulty in resolving the conflict, and that it is counterproductive for them to let anger occupy their minds.

- helping the opponents understand the feelings of the other side; helping employers understand employees' difficulties, and, helping

employees understand that the employers are worried about employees endlessly asking for more and more.

- help both groups have loving kindness towards each other, by mutual understanding of difficulties and good intentions of the other group.

- help both groups understand that their actions have partly caused the other group to become tough or to use power/might against them.

- help both groups understand that the other group is not terrible, dangerous or has the bad intentions that they thought they did.

(ii) **Reduce illusion:** A mediator can help the opponents understand the situation in the following ways:

- showing the correct information to the opponents
- help the opponents realise that the other group is not backed by a third-party or is doing things not only because of their own personal interests

- helping the opponents understand the other group's



limits, knowing what they cannot give up

- helping the opponents realise the other group's views which may help them understand the other side and may reveal a truth that was previously ignored

(iii) **Reduce greed:** A mediator should help the opponents decrease their greed or attachment by

- helping the opponents realise how some of their requests may be too lofty

- helping the opponents realise that there may be other things besides material interests to be gained, or help them consider long-term interests rather than short-term gains; for example if requests are pursued forcefully and by any means necessary then it may lead to gaining less while losing much. They run the risk of getting what they have

requested but in turn end up with a lot of disunity and loss, like having more enemies or living together apprehensively forever.

**3. Stimulate the opponents to have sudden inspirations, to be mindful and to look introspectively at their own actions:** It is often difficult for a mediator to reduce the unwholesome things in the opponents' minds by means of teaching. What a

For resolving conflict, the first duty of a mediator is the elimination of unwholesome things—greed, anger and illusion—by fostering wholesome things—not being greedy, not being angry and having no illusions.

mediator can do and should do is to help the opponents have a sudden inspiration and understand the problem by themselves. In other words, a mediator should help all groups to be mindful. He

may offer some soft words or may pose a question to make both sides think.

In the case of the conflict over the river Rohini, when the Koliya king and Sakya king moved



troops to fight each other, the Buddha went there to try and prevent both groups from waging war. First, the Buddha asked both kings why they were going to fight. It seemed that both kings could not answer. Then the Buddha asked everyone from the commanders-in-chief down to the ranks, to the villagers and then finally got the answer that they were going to fight due to a water conflict.

He asked them which was more valuable, water or kings. When they stated that a king's value is beyond measure, the Buddha asked them if it was right to destroy an invaluable king for a much less valuable thing like water. Both the kings were silent and withdrew the troops.

In the case of King Vidudabha who sent his troops to destroy the Sakya region (a region occupied by his own relatives), the Buddha used a similar method. He went and sat under one tree which provided very little shade.



Having seen the Buddha, King Vidudabha asked him why he wasn't sitting under a tree with thicker leaves so that there would be more shade and less direct sunlight. The Buddha replied "Your Majesty, relatives' shadow is cooler." The Buddha's words enlightened King Vidudabha and he called his troops back.

**4. Help the opponents find the answer by themselves:** A mediator should not find a solution for the opponents but should help them find an answer and reach a settlement by themselves. A mediator is not the judge or the arbitrator who has the duty of finding the solution that the opponents will follow; because a mediator does not have the power to force the opponent's hand. The conflict will turn into reconciliation when the opponents are satisfied with the agreement. And the opponents will most likely be satisfied by the agreement when it is derived by their own consent.



From the two mediation examples of the Buddha, it is obvious that the Buddha is not one who enjoys telling others what is right or wrong, but rather he lets both groups consider by themselves what they should do. The case of the Rohini river conflict is indicative that simple questions can evoke thinking, and this is important for stimulating the opponents to find the answers by themselves.

In conflict resolution, frequently a question is more important than the answer. One duty of a mediator is to pose questions to the opponents. It should be an open question (a question that cannot be answered with "yes or no") so that it does not limit the answer.

The mediator should raise a question about how best to solve the problem of flooding.

Instead of questioning whether you will preserve the forest or will get the electricity, the mediator should ask the question of how we can achieve both forest preservation and electricity.

**5. Building rapport with the opponents:** The first step for building rapport is to establish reliability (or trust) in the arbitrator. If the opponents see that a mediator is not neutral and is partial to one group or another, then the mediation will fail right from the beginning.

When the opponents have trust in a mediator, the next thing is to get the opponents to trust each other. Specifically, they need to trust that both sides will be able to cooperate to find the solution through negotiations. A mediator should not waste time focusing only on achieving negotiations or providing mediation; he should realise that when a conflict has reached the level of quarrelling, nothing is more important than ensuring that the opponents trust each other.

**6. Speak the truth, show loving kindness, show tolerance and have mindfulness:** The virtues of a mediator are very important for creating trust in all the parties involved, including creating trust in the conflict resolution by peaceful means.



**The Buddha's sayings below are essential for a mediator:**

"...whatever speech the Tathagata knows to be fact, true, connected with the goal; but not liked by others, the

Tathagata should be aware of the right time for explaining."

The Tathagata speaks at the right time, not at the wrong time; the Tathagata speaks the truth, not the lie; the Tathagata speaks nicely, not rudely; the Tathagata utters a useful speech, not a useless speech; the Tathagata speaks with loving kindness, not with anger."

These Buddha's sayings stress the mediator's use of loving kindness and wisdom. But to do so, they need to foster tolerance and mindfulness. A mediator must maintain neutrality and must not let prejudice affect

his mind, which would destroy their reliability with the opponents.

**7. Qualifications of a mediator:** A mediator should:

– Have mindfulness and good conduct

– Have virtues that are accepted by both groups

– Speak clearly and have the capability to communicate accurately with each of the opponents

– Have the ability to ask good questions and control the situation without the use of force

– Have a general knowledge about the circumstances that the opponents are faced with

– Be modest and humble

– Downplay differences in status or position to make everyone equal, have respect and be kind

A mediator should not find a solution for the opponents but should help them find an answer and reach a settlement by themselves. A mediator is not the judge or the arbitrator who has the duty of finding the solution that the opponents will follow.



The above mentioned principles of mediation emphasise managing the opponents' emotions which is one of the three factors that cause conflict, so it may seem that Buddhism focuses only on matters of the mind or emotions. In fact, other two factors—finding the problem's cause and the process of conflict management—are also emphasised in Buddhism.

The conflict arbitration will be successful if a mediator considers all three factors. To manage only the opponents' emotions is not enough. Even though opponents may begin to be nicer to each other when the emotions are managed, if the mediator lacks the ability to conduct a negotiation, it may cause problems or it may not produce the result it should, like ending with surrender of a particular group (a win/lose situation) or ending with a compromise (a situation that each side gains only half), which is not as good as that both sides of the opponents gain what they

want together (a win/win situation).

The way Buddhism emphasises the process of conflict resolution is seen from the monks' disciplines. Not only the 227 training rules that everyone is familiar with, there are additional rules which detail conflict resolutions between members of the Sangha (Adhikaranasamatha). These disciplines explain various means of conflict resolution such as 'judgment by many' (Yepuyyasika), and reconciliation of both groups by calling it quits (Tinavattharakavinaya). However, the mentioned methods of conflict resolution are specific to monks, not the general public. Furthermore, these disciplines are very rarely used between groups of monks, and have almost disappeared entirely. Therefore, they were not adapted to fit within the context of modern society.

At present, the western processes for mediation have developed considerably. So, there are many choices for



successful conflict resolution, which may lead to positive results. Also, the western methods list factors that cause conflict and the concepts and methods concerning the management of conflicts. These concepts and methods are very useful and in accordance with the Buddhist principles of conflict resolution. Therefore, they can be easily applied in accordance with the Buddhist process of conflict mediation without difficulty, so that the combination of Buddhist and western management of conflict, can cover all situations.

The Buddhist processes of mediation can be combined with western methods to create a comprehensive package. This is because the western conflict resolutions emphasise the

points which cause the problems and the processes for managing the conflict, but fail to address the matters of personality and emotions.

Here the Buddhist processes of mediation can be added to provide the needed coverage, because Buddhism emphasises attachment, emotions and feelings that are always obstacles in conflict resolution. The emotional dimension is both the starting point in the process of mediation and the final point that shows whether the mediation was successful or not. Any conflict that is mediated will have a conclusion, but if the mediator is not successful in getting rid of prejudices and suspicion between the opponents, then it cannot be a success.

**SWEET THOUGHT**

**Sri Krishna Sweets**

PRODUCERS OF PURE GHEE SWEETS

**SOME MEN ARE MIGHTY IN  
THEIR FALLACIES AND  
BEAUTIFUL IN THEIR  
ERRORS**

*-Sydney Smith*



# Caste-Class and Census

P. N. Phadke

**T**he proposal to record caste, during the census in 2011 has been widely criticised. It is argued that it divides the society and creates hatred. It would be interesting to probe into the historical evidence behind the formation of castes in India.

Archaeology has established that the Vedas are older than 6000 years. The Rigvedic text reveals existence of different castes, Vasistha, Wamadeva, Apala, Ghosha, were Brahmins. Vishwamitra, Manu, King Sudasa, Divodasa were Kshatriyas. Pani was a trader and Trishirasa was a Rakshasas. There were no shudras. None of them showed any consciousness about their higher status or lower based on caste. Veda Vyasa, the editor of Rigveda, and author of *Mahabharata* was the son of a fisherwoman. Still he was given

the highest honour in Vedic society.

It would serve the purpose if we start our query from the date of the Buddha around 500 B.C. Rhys Davids has given a vivid picture of this period in his book '*Buddhist India*'. Ajatashatru the King of Magadha, prepares a list of his servants belonging to 30 different classes and seeks Buddha's opinion about their treatment. He is advised to treat them with equal status.

Another example explains how this equality was achieved. Famous dramatist Bhasa lived around 400 B.C. His 13 dramas were discovered at Thiruvananthapuram in 1915 by T. Ganapathy Shastri. The hero of one of the dramas, Avimarak, appears in disguise as a chandala of the lowest caste and demands the hand of a princess in marriage. The 'Chandala' as



grave diggers, belonged to the lowest status but still they could think of marrying with higher sections which shows absolute equality in the Hindu society of Buddha's time.

That was a period of revolutionary changes. Foreign tribes such as Shaka, Yavana, Pallava and Cheena had entered India from the North West. Their tribal customs were totally different. Ghosts and spirits were worshiped for preventing natural calamities. Dark and demonical powers were supposed to cause calamities and diseases.

Sage Bhrugu, Atharva, Angirus and others created *suktas* and verses to incorporate all prayers of these foreigners and named it Atharva Veda.

Earlier, Pali book *Sutta Nipata* mentions only three Vedas. Atharva opened in the Hindu fold, as a fourth class

called *shudras*. They could rise to any higher status by hard work. The author of the famous drama "Mrichhakatika" was a King named Shudraka.

Around 300 B.C. all castes

were grouped and classified into four *varnas* according to professions. The process continued for thousand years during which North Indians advanced towards South and established colonies.

In A.D. 800 Shankaracharya came across a

Chandala in Kashi, well versed in Vedangas as described in his stotra 'Manisha Panchkam'.

The equality of castes continued upto 1000 A.D. when Muslim aggressors struck from the North West. Slavery prevailed in the western world with frequent sale of war prisoners. No such custom was available in India.

So the Muslim rulers forced their war prisoners to do menial

There were no untouchables during the vedic period nor did it exist at the time of the Buddhas or Shankaras. It was a creation of Muslim atrocities.



works as sweepers and scavengers in Muslim areas. Thus a new class of manual workers was created. Muslims further started killing of cows dearest to the Hindu heart, along with other animals.

The work of killing and skinning the dead animals was entrusted to a butcher class who skinned and consumed the remains of the dead animal. Hindus naturally were averse to the process and treated them as untouchables.

Thus we find that the Scheduled Castes were formed during the Muslim rule due to impurity of their profession. Hindu

sages such as Mahanubhava, Saints like Dnyaneshwara, Tukarama tried to preach equality, but the ultimate decision lay with the Muslim rulers and untouchability continued upto the British rule. The custom has almost vanished from urban areas. Caste counting during census will record their number in rural areas where the benefits of reservation can be diverted just like the scheduled tribes.

In conclusion it must be stated that there were no untouchables during the vedic period nor did it exist at the time of the Buddhas or Shankaras. It was a creation of Muslim atrocities.

### **Appeal**

## **Someswara Temple**

### **Renovational Kalasam-Kumbhabhishekam**

( May 27 to June 3)

The renovational kalasam of Pampady Someswaram Mahadeva Kshetram will be conducted from May 27 to June 3. The Thantri rituals will be conducted for eight days and the cost of materials and dakshina is estimated to be around 8 lakhs. We appeal to all devotees to kindly help with donations and sponsorships. Devotees may offer oil, ghee, gold, silver and other items for the renovational kalasam. Donations may please be sent to the following address:

President/ Secretary/ Treasurer  
Someswara Kshetra Authority Samithi,  
Pampady West (PO) 6805797  
Thrissur District



# Surgery that Bypasses Patient's Health!

B. M. Hegde

**P**revention is better than cure, is a nice cliché enunciated by some good soul long before the advent of the multimillion dollar routine screening industry. The latter now is using it to make hay when the sun shines!

What prompted me to write this piece is the news I got from a young, brilliant cardiac surgeon who was telling me about preventive bypass surgeries! That will be great business as nearly 70% of even children have coronary blocks of "significance"!

Advertisements for screening, the false belief that very early detection of diseases will lead to prevention of that particular disease or its cure, is the biggest prevailing myth that needs to be demolished for the good of mankind's health. The

only way one could help one's immune system, the body's handyman, is to promote health from childhood through to the grave by sensible natural means.

This effort will lead to better "health expectancy", a neologism that I coined some years ago to denote "the number of years a new born child could expect to live without external help with drugs and doctors."

Health expectancy is the longest in some developing countries like India while it is the shortest in the industrialised west! Many septuagenarians in our remote villages have not seen doctors nor have taken western chemicals.

**What is atherosclerosis?**

No one knows what atherosclerosis is, although there are theories galore in that arena.



Fat theory of atherosclerosis is the next myth that is waiting to be condemned.

The atheromatous plaques on the vessel wall are now shown to be polyunsaturated fats. They get deposited on a plaque that is already developing, usually on an area of injury in the intima of the vessel, due to some hitherto unknown cause(s). Multiple Risk Factor Intervention Trail (MRFIT) is the largest ever in that arena which examined 500,000 healthy Americans to select 100,000 test subjects that were studied, now for well over twenty years.

This can never be replicated as it has cost the nation's tax payers a hell of lot of money. The results are anything but exciting; so were not advertised by the vested interests. "They found that changing the "risk factors" does not apparently change the

risks.

This necessarily means that the "risk factors" are not as important as was thought.

Indeed, it should be concluded that the "risk factors" were no such thing, at least as far as this trial is concerned." Wrote Professor Roger Sherwin of

Cambridge University after auditing the 20 years outcome of MRFIT.

Thomas Lee, writing in *The New England Journal of Medicine*, said that: "To physicians, this "equation" may seem a not-so-useful abstraction or a ploy to get them to put financial issues ahead of the interests of their patients.

But this equation is actually quite useful for understanding how drugs and devices enter the market — or why attempts to bring them to market should fail."

Health expectancy is the longest in some developing countries like India while it is the shortest in the industrialised west!

Many septuagenarians in our remote villages have not seen doctors nor have taken western chemicals.



What are those coronary artery blocks shown to frighten patients in their angiograms?

The arteries seen in the angiograms are the ones on the outside of the heart (epi-cardial vessels) which start to get these blocks right from childhood. These blocks are a blessing as they provoke plenty of collaterals to supply blood to the heart muscle (pre-conditioning). People with pre-conditioned hearts rarely suffer sudden death.

In the minority of people where these blocks are not seen, sudden death in young age is not uncommon!

The blood supply to the heart muscle comes from the millions of small perforating coronary vessels that play pivotal role in coronary heart disease.

In the healthy state these vessels have the capacity to dilate five times (coronary reserve) which gets reduced as age advances-faster in some-resulting in what we normally see as stable angina-chest pain on exertion or on excitement which gets relieved at rest; usually

accompanied by some degree of chest tightness.

A heart attack (as also unstable angina) occurs when a large epicardial vessel gets suddenly blocked by a fresh blood clot.

Why does the blood clot is still a mystery but, there are clues that point to 1) inflammation under an early plaque (hot plaque) or 2) due to strong agitations in the mind.

Interestingly, these clots rarely block major longstanding 80-90 per cent blockages that the lay man is afraid of. "Less than 50% of the heart attack related blocks are seen in coronary arteries with less than 30 blocks!" writes Valentine Fuster, a specialist in this field from New York.

The good news again is that a chronically blocked coronary artery does not kill, thanks to its collaterals.

Now we know simple methods to encourage collateral growth. Before we jump to any conclusions, looking at the angiogram we should be able to



find out if the block that we are concerned about is "hot" or "cold" with some blood tests. This is rarely done, though more than 90% of the major blocks are cold and do not attract any intervention – a big loss for the industry.

I had a letter from a pilot today aged 46 years who was asked to pay Indian rupees nine lakhs for angioplasty for one of his 90% blocked vessels! He contacted me as his insurance does not pay that huge sum of money.

Moral of the story is that one should not get overly frightened of epicardial blocks of major degree. I would be worried about a very early plaque which does not block more than 10% of the artery lumen but can be "hot" to attract a large clot that could kill.

These early plaques do not have collaterals. The heart muscle supplied by those arteries is not pre-conditioned

to live with reduced blood supply.

How do we know that the plaques start in childhood? Postmortem angiograms of 105 Vietnam War American soldiers and 100 of the Korean War were studied which showed that the majority of these dead soldiers, who were in the pink of their

health to be in the US Army in the first place, had one, two, or three vessels major blocks. Their average age was 20 years!

African American children, aged around ten, killed in the cross

fire during the Los Angeles riots some years ago also had advanced plaques in their aortas on postmortem.

What role does preventive Bypass have in this set up?

No role at all! In fact, bypass surgery benefits a small minority of patients with coronary artery disease who either have intractable pain and/ or

More than 90% of the major blocks are cold and do not attract any intervention – a big loss for the industry.



exertional breathlessness despite best treatment. These fall under 1% of coronary artery disease.

The flip side is that bypass surgery does not confer any longevity benefit worth writing

home about. Bypass increases the chance of stroke many fold.

Bypass does not prevent any heart attack in future; in fact might slightly increase the risk.

Malignant arrhythmic sudden deaths are also not reduced.

Repeat revascularisation has to happen in a

significant number. Even sham bypasses have given excellent results, thanks to the placebo effect. Angioplasty is no better. Less said about it the better.

There are no independent long term audits that have shown angioplasties in good light. Industry funded small studies using statistical tricks have shown very good results,

though.

Tranquility of mind, change in mode of living, sensible diet modifications and, minimum drugs should help the majority of patients with coronary artery disease.

Tranquility of mind, change in mode of living, sensible diet modifications and, minimum drugs should help the majority of patients with coronary artery disease.

Cardiac interventions, like angioplasty and bypass surgery, should be reserved for the microscopic minority as described above. The reason why so much is done for patients could be gauged from the words of one of the leading cardiology

professors from Yale, Harlan Krumholz which goes something like this: "Cardiac procedures bring in billions of dollars of cash, status, television interviews and many other perks for doctors, hospitals, and the industry in the USA.

They are not done usually to help patients!"



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# Purohit Swami and A Mystical Collaboration

Sandhya Gopakumaran

**T**he 1930s was as much an age of intensifying cultural and intellectual exchange between India and Britain as the age of brimming, swelling nationalism. Among the numerous cultural exchanges that took place between England and India during colonialism, Indian philosophy was a silent cultural force that set up resistance to forces of cultural imperialism.

This article looks at an interesting mystical collaboration between the Irish poet W.B. Yeats and Purohit Swami of Maharashtra. The Yeats-Purohit Swami collaboration is a much lesser known and celebrated one than the Yeats-Tagore

collaboration. It will be interesting to know that Yeats was instrumental in extending the benefit of Purohit Swami's spiritual insights to T.S. Eliot, whose interest in Hindu philosophy was more than a fleeting one as is evident in his celebrated poem "The Wasteland".

If Swami Vivekananda's speech at the Parliament of Religions in Chicago, stirred the minds of the brothers and sisters of America in favour of Indians against British cultural imperialism in the late 19<sup>th</sup> century, then Purohit Swami's presence in London in the 1930s became a source of cultural influence and a growing interest in Indian spirituality.



Both Purohit Swami's autobiography and his Institute of Mysticism in London served to dispel many cultural stereotypes about India and appealed to common English men and women who were looking for a balance between philosophy and spiritual experience in simple registers.

Purohit Swami was born (his name was Shankar Gajanan Purohit) in Badnera near Amraoti in Berar on 12 October 1882 in an affluent and pious family. He studied philosophy for his B.A. at Morris College, Nagpur followed by Law at the Deccan College Pune and at Bombay University.

Purohit Swami was involved in the nationalist movement and was an active lieutenant of Lokmanya Tilak until his arrest and trial. He spoke in defense of Tilak publicly, got the speeches published which were proscribed and destroyed.

These proscribed speeches in Marathi can be seen in the Hologram section in the Nehru Memorial Library in Delhi.



Purohit Swami

In 1908 he married Godavari, or Godubai who later joined her husband in his spiritual practices. Two daughters and a son were born to them. Following the birth of the son, Purohit Swami adopted Sannyas and started practising rigorous austerities. He received enlightenment in the course of his pilgrimage to Mt. Girnar, the abode of Lord Dattatreya.

Even after taking Sannyas, Purohit Swami did contribute to the nationalist discourse and was one of those who was able to detect the potential of Gandhiji in as early as 1920.

His article "The Philosophy of Present Politics" signed as "A Fakir from Mount Girnar" that appeared in *The Bombay*



*Chronicle* of 11 December 1920 criticised not only the colonial policy of the British, but also the Westernised anti-colonialists.

Being a lawyer himself, he criticised the British legal system and the Britain-bred Indian lawyers: "These very lawyers led the nation until now along the lines of policy chalked out by their masters and they are still chewing the dry bones of constitutional agitation and posing as Solomon came to save the falling nation.... Mr. Dadabhoy, Sir Pheroz Shah, the Hon. Gokhale and last but not the least Shri Tilak, all belonged to the Western civilisation; they all fought with the missiles forged by the British, just as Belgians fought the Germans with guns manufactured by the latter.... A new era begins with the advent of Gandhiji with his gospel of non-violent non-co-operation with the British movement."

His article foresaw the Hindu-Muslim divide as a major issue and the role of the British in creating this disunity. Non-co-

operation, the Swami elucidated in complete agreement with Gandhiji, was a mild form of that renunciation which occupied so prominent a part in the realisation of the self.

He also used the expression "self-co-operation" and stressed the necessity to do away completely with the systems introduced by the colonisers "making our own way for the emancipation of the nation in the immediate future. There is the chance that Gandhiji who is leading the nation today is consciously or unconsciously following the dictates of the law of our National Karma through which alone the manifestation of universal will is being asserted".

The Swami criticised our lack of will and the way we fettered ourselves. He was also well aware of the agnostic attitude of the Westernised Indian elite to the Gandhian principle of faith.

"The fact that Shri Gandhi has no real followers amply goes to prove this", he said in the article. He was able to detect Gandhiji's appeal to masses:





W. B. Yeats

“...instead of appealing to the intellect of the people, he has appealed to their heart...”.

He reprimanded the pseudo-intellectualism of the educated nationalist elite and said that it was in fact “the crude mass of the Indian public” who suffered under the British.

He went on to say “They are not acquainted with rogueries of world diplomacy, nor conversant with comparative theology, nor do they know the subtleties of politics, but they know that they lost their Swaraj and they know

that God alone shall give them back their Swaraj”.

The Swami evidently shunned the politics of the nationalist elite whose ideas of nationhood revolved around their Westernised understanding of nation and its administration.

His Guru, Sri Natekar known as Hamsa Swami encouraged him to carry India’s message to the West.

On reaching London in February 1931, he met W.B. Yeats whose interest in Indian philosophy led to a number of collaborative works like the translation of the *Ten Principal Upanishads*. Yeats also encouraged the Swami to write his autobiography to which he wrote an introduction himself. The autobiography was first published as *An Indian Monk: His Life and Adventures in 1932*.

In 1992, under Prof. Vinod Sena’s initiative, Motilal Benarasidas published the autobiography re-entitled *The Autobiography of an Indian Monk*.



On reading the draft Yeats wrote to Swami in a letter dated 29 March 1932: "...it is a form of experience of which we have had previously no record and it is described with admirable simplicity."

Yeats ensured that the Swami had a support in Sturge Moore in moulding the narrative to suit the target audience. The autobiography was well-received in England and even in France. *The Morning* of 11 October 1933 wrote: "...But very seldom indeed can one hope to find a Hindu Yogi writing

Yeats ensured that the Swami had a support in Sturge Moore in moulding the narrative to suit the target audience. The autobiography was well-received in England and even in France.

his own autobiography....and his book helps in some measure in the understanding of the cravings, the penances and the powers of at least some of the more genuine sadhus and fakirs..."

Taking a cue from the autobiography that is perhaps an

oblique critical reference to the "White man's burden", a reviewer said In *The Hindustan Times* of 23 October 1932, "The author of this philosophy is a monk and if it is not the most acid test of Western religion, I do not

know what is. I cannot help but wonder what influence Shri Purohit Swami would have had in Indian politics. That passage should be studied by every British man and woman who has even thought it his/her traditional duty to help India".

The Swami founded the London Institute of Indian Mysticism and introduced India's Yoga to Londoners. A newspaper, the name of which is missing from the Press clippings section of the Purohit Swami papers, reports the influence of Swami on Londoners under the title "The Science of Long Life



– Hindu Missionary's Work" on 25 September 1933: London's latest cult is the cult of the Hindu mysteries. Hundreds of British men and women have adopted the teachings of Purohit Swami..." and goes on to report at length on the practice of yoga initiated by the Swami in London.

Another newspaper article defends the Swami's mission in England and favourably sees his role as the interpreter of Hindu wisdom to the English.

With Yeats, the Swami published *The Ten Principal Upanishads* in 1937 and with T.S. Eliot the *Aphorisms of Patanjali*.

In Eliot's correspondence with Purohit Swami regarding the publication of this work, Eliot insisted that Yeats write an introduction considering the value-add it can have in starting a book in the market.

Purohit Swami wrote several devotional lyrics out of which "Song of Silence" was published in 1915. On reading this, Gandhiji wrote to one of his

acquaintances: "In sublimity it rises to the Shellyan height" and matched it with Tagore's poetry.

The rest of his lyrics remain unpublished, but thanks to the efforts taken by Professor Vinod Sena, the manuscripts are intact with the Nehru Memorial Library in the Purohit Swami papers section.

News of his Guru's failing health hurried the Swami back to India in 1936. His Guru entered 'mahanirvana' in 1937 and Swami did not return to England. Not much is known or has been written about Purohit Swami probably because he did not show any inclination to establish an ashram, an order or to initiate disciples.

At the age of 57, in 1939, Purohit Swami entered *mahasamadhi*. His unpublished lyrics, "The Honey Comb", "At thy lotus feet", etc are worth a re-visit as they are in line with a Mirabai, an Andal or a John Donne whose devotional poems are laced with strains of romance with their Lord.



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# Relevance of Jesus to Our Times

Swami Sudarshanananda

**W**e are passing through disturbed and chaotic times. No day goes by without our hearing news of wars, murders, discord and catastrophes, natural or man-made. Many go through anxiety, fret and disquiet. All long for peace, joy and happiness. Is there anyone who can help us with great enthusiasm to lead a better life, whose teachings can restore us to a state of peace, love, delight and amity?

Indeed there are such persons- Sri Rama, Sri Krishna, Lord Buddha, Lord Jesus Christ, Sri Ramakrishna, Swami Vivekananda etc. They are peace, serenity, love and wisdom personified. Even looking at their pictures or images bring us thoughts of peace, joy and tranquility. Their teachings are

on the resurge and inspiring millions of people to live a life of peace, meditation and compassion. Their wisdom is bringing peace and inviolability wherever they have spread. They shine in the hearts of millions all over the world as the herald of peace and sympathy.

Through his exemplary life Jesus showed us how to become unselfish.

Swami Vivekananda has said: "Truth, purity and unselfishness wherever these are present, there is no power below or above the sun to crush the possessor thereof."

Jesus was an embodiment of Truth, an incarnation of purity and a personification of unselfishness. How many people of this modern scientific world possess these three immortal



divine qualities? Only the great teachers of humanity possess these divine qualities.

Let us suppose Jesus of Nazareth was teaching, and a man came and told him, "What you teach is beautiful. I believe that it is the way to perfection, and I am ready to follow it; but I do not care to worship you as the only begotten Son of God."

What would be the answer of Jesus?

'Very well, brother, follow the ideal and advance in your own way. I do not care whether you give me the credit for the teaching or not. I am not a shopkeeper. I do not trade in religion. I only teach truth, and truth is nobody's property. Nobody can patent truth. Truth is God Himself. Go forward.'

Only an unselfish person like Jesus can boldly say these daring and courageous words. Therefore he is relevant for us even today.

Christ showed us the way to realise our own spiritual nature. Swami Vivekananda has said that Jesus had no other thought

except that one, that he was a spirit. He was a disembodied, unfettered, unbounded spirit. And not only so, but he, with his marvellous vision, had found that every man and woman, whether Jew or Gentile,



Swami Vivekananda

whether rich or poor, whether saint or sinner, was the embodiment of the same undying spirit as himself.

The Upanishads declare in one voice that we are essentially divine. Jesus also had told the same thing that we are not just a bundle of flesh, bones and blood which are subject to birth, old age, decay and death. Within this mortal body, there is something immortal and that is our real nature, which is the source of infinite bliss and peace.

Through his ideal life, Jesus demonstrated before us how to become a man of renunciation.



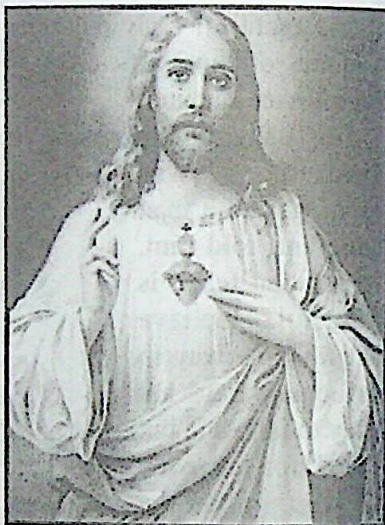
The best commentary on the life of a great teacher is his own life. "The foxes have holes, the birds of the air have nests, but the Son of man hath not where to lay his head."

That is what Christ says as the only way to salvation; he lays down no other way. We still have fondness for 'me and mine'. We want property, money, wealth. *Woe unto us!*

Let us confess and not put to shame that great Teacher of Humanity! He had no family ties. He had no sex ideas! He was a soul! Nothing but a soul – just working a body for the good of humanity; and that was all his relation to the body.

Jesus has said that purity of heart is the one condition for spiritual realisation. "Blessed are the pure in heart: for they shall see God."

Acts of piety, morality, and social service are but the means to attain this purity. He has said, "In olden times it was said: You should not commit adultery: But I say to you, that whosoever looks at a woman with lustful



Jesus Christ

eyes has committed adultery already in his heart."

In order to lead a life of purity he has advised us: "If your right eye offends you, pluck it out; for it is profitable that one of your members perishes, and not your whole body should be cast into hell."

"And if your right hand offends you, cut it off, for it is profitable that one of your members perishes, and not your whole body should be cast into hell."

The compassion of Jesus is



remarkable, incredible, astonishing and extraordinary. A Pharisee, Simon by name, invited Jesus for a meal one day; Jesus accepted and sat down to eat. A woman in the city, who was a sinner, hearing that Jesus was in the house of the Pharisee, brought an alabaster box of ointment and washing his feet with her tears and wiping them with her hair kissed them and anointed them with the ointment.

Seeing this Pharisee was angry that Jesus should have allowed a sinner to do all this. Addressing Simon, Jesus said: 'there was a certain

creditor who had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?'

Simon answered and said, 'I suppose that he, to whom he

forgave most. And he said unto him, Thou hast rightly judged.'

And he turned to the woman, and said unto Simon, 'Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman, since the time I came in,

hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much: but to whom little is

forgiven; the same loveth little.'

And he said unto her, 'Thy sins are forgiven.'

And they that sat at meal with him began to say within themselves, 'who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace.'

Jesus has said that  
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"Blessed are the  
pure in heart: for  
they shall see God."



Another anecdote which also revealed the compassion of Jesus. Jesus was teaching in the temple in Jerusalem. The scribes and Pharisees brought before Jesus a woman taken in adultery and, announcing that, according to Mosaic Law, she had to be stoned, asked him for his opinion, just to entangle him unawares.

The Gospels give a fine picture of Jesus stooping down and writing on the ground with his finger, as if he did not hear them. But when they pestered him, he lifted up his head and, turning to them, declared: 'He that is without sin among you, let him first cast a stone at her.'

And again he stooped down, and wrote on the ground. And they who heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

When Jesus had lifted up

himself, and saw none but the woman, he said unto her, 'Woman, where are those accusers? Hath no man condemned thee?'

She said, 'No man, Lord.'

And Jesus said unto her, 'Neither do I condemn thee: go and sin no more.'



Jesus Christ

This divine power working through Jesus is specially revealed in his famous declaration: '*Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.*'

The same promise was given by Sri Krishna, "*Renounce all your duties and take refuge in me alone, I shall redeem you from all sins, grieve not.*"

Hence, that the solution to overcome suffering and become joyful is given by Jesus Christ. Thus Jesus Christ is forever relevant to us.



# The Lotus Symbol

N. C. Ramanujachary

**S**ymbols have a deep and philosophical meaning. The Lotus is one such, a flower sacred to nature and Gods. It represents the abstract and concrete Universes. It is the emblem of the productive power of both spiritual and physical nature. The Christians have replaced it with the water-lily.

A verse in the Bhagavad Gita says of Arjuna speaking thus:

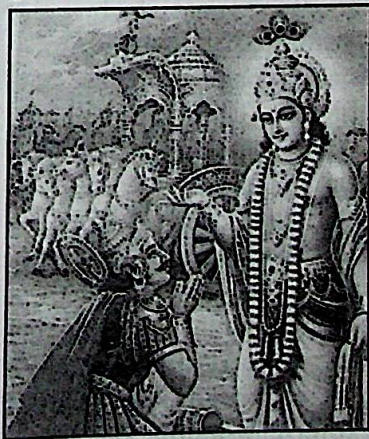
*Within Thy form, O God, the Gods I see, All grades of beings with distinctive marks; Brahma, the Lord upon His lotus-throne, The Rishis all, the Serpents, the Divine.*

The seeds of the Lotus, even before they germinate, contain perfectly-formed leaves, the miniature shapes of what they will become one day, as perfected plants.

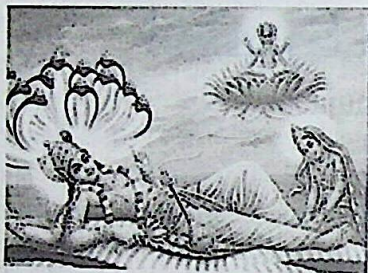
The Lotus, in India, is the symbol of prolific earth and what

is more, of Mount Meru. The four Angels of the four quarters of Heaven, the Maharajas, stand each on a Lotus. The Lotus is the two-fold type of the divine and human hermaphrodite of dual sex.

The Spirit of Fire stirs up, fructifies, and develops into concrete form (from its ideal prototype) everything that is born of water, - evolved Brahma. The flower, represented as growing out of Vishnu's navel,







the Lord who rests on the waters of Space on the Serpent of Infinity, is the graphic symbol ever yet made. It is the universe evolving from the central sun, the Point, the ever-concealed germ.

Lakshmi, who is the female aspect of Vishnu, and who is called Padma, the Lotus, in the Ramayana, is likewise shown floating on a Lotus-flower, at the "creation", and during the "churning of the ocean" of Space, as also springing from the "Sea of Milk".

The underlying idea in this symbol, is very beautiful. It signifies the emanation of the objective form from the subjective, divine Ideation passing from the abstract to the concrete or visible form. When applied to the practical and exoteric worship, the Lotus

became the carrier and container of a mere terrestrial idea.

Lotus and water are among the oldest symbols and they became the common property later. Anthropomorphism has resulted in shaping things differently in introducing their resemblance to sex symbols.

In the pure Aryan thought, letters as well as numbers were all mystic, both singularly and collectively. The letter "M", for example, symbolises water in its origin, the great deep. Makara, the zodiac sign, means a crocodile, an aquatic monster always associated with water. The letter "MA" in Sanskrit is equivalent to, and corresponds with the number 5, which is composed of a Binary, the symbol of the two sexes separated, and of a Ternary, the symbol of the Third Life, the progeny of the Binary.

This again is often symbolised by a Pentagon, the latter being a sacred sign, a divine Monogram.

The sacred names, in many mythologies, begin with the letter M, eg. Maitreya, Mithra,



Maya, Metis (Greek), Moot (Egypt), Minerva, Mary.

The most sacred names in India generally begin with this letter, from Mahat, the first manifested intellect, and Mandhara, the great mountain used by the Gods to churn the ocean, down to Mandakini, the heavenly Ganga, Manu and the like.

Lotus flower and water are mentioned in the relics of ancient Egypt connection with the Solar-



gods. God Khoun, God Bes, Thot appearing in other mythologies too are posited on the Lotus flower. The Goddess Hiquit, under the shape of a frog, who rests on a Lotus, shows her connection with water. The "frog or Toad Goddess" was one of the chief cosmic deities connected with creation.

On account of this animal's amphibious nature, and chiefly because of its apparent resurrection, after long ages of solitary life, she is enshrined in old walls, in rocks, etc. She participated with Khoun in the organisation of the world and was connected with the concept of resurrection.

With the Egyptians it was the resurrection in rebirth, after 3000 years of purification, either in heaven or the "Fields of Bliss." A frog or toad, enshrined in a Lotus-flower, or simply without the latter emblem, was the form chosen for church-lamps, on which words "I am the Resurrection" were engraved. These frog goddesses are found on all the mummies.

The Cairo Museum, which no longer exists, had the models of "frog-goddesses" and church lamps and inscriptions.

Many world mythologies carry the Lotus symbol and thus it remains a universal symbol.

*(Adapted from Madame Blavatsky's "The Secret Doctrine".)*



Swadhyaya  
**Valmiki Ramayana**

(Uttarakanda, Canto 35)



सूर्यदत्तवरस्वर्णः सुमेरुनीम पर्वतः ।

यत्र राज्यं प्रशास्तस्य केसरी नाम वै पिता ॥ १९ ॥

*suryadattavarasvarnah sumerunaama parvatah  
yatra raajyam prashaastyasya kesaree naama vai pitaa*

(Sage Agastya tells Rama, regarding Hanuman's childhood:-)  
There is a mountain named Sumeru, which was rendered golden  
by the virtue of Lord Surya's boon. There rules over Kesari. He  
is the father of Hanuman.



तस्य भार्या बभूवेष्टा ह्यञ्जनेति परिश्रुता ।  
जनयामास तस्यां वै वायुरात्मजमुत्तमम् ॥ २० ॥

*tasya bhaaryaa babhooveshtaa hyanjaneti parishrutaa  
janayaamaasa tasyaam vai vaayuraatmajamuttamam*

Kesari's beloved wife was known by the name of Anjana. The Lord Vayu (Wind-God) procreated an excellent son, through her.

शालिशूकसमाभासं प्रासूतेमं तदाञ्जना ।  
फलान्याहर्तुकामा वै निष्क्रान्ता गहनेवरा ॥ २१ ॥

*shaalishookasamaabhaasam praasutemam tadaanjanaa  
phalaanyaahartukaamaa vai nishkraantaa gahanevaraa*

Then Anjana gave birth to Hanuman, who was having the hue of paddy owns. That beautiful lady went out into the forest, with a desire to collect fruits.

एष मातुर्वियोगाच्च क्षुधया च भृशार्दितः ।  
रुरोद शिशुरत्यर्थं शिशुः शरभराडिव ॥ २२ ॥

*esha maaturviyogaachcha kshudhayaa cha bhrishaarditah  
ruroda shishuratyartham shishuh sharabharaadiva*

Due to separation from his mother and being highly stricken with hunger, the child (Hanuman) cried aloud, as the child Kartikeya had cried (in the thicket of seeds, where he was born).

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वेदोऽखिलो धर्ममूलम् । वेदो नित्यमधीयताम् । वेदाः वयं वः शरणं प्रपन्नाः । वेदा ये नः परं धनम् ।



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# Kerala's Ambassador in Ranjit Singh's Court

T. P. SankaranKutty Nair

**P**arameswaran Moothathu, popularly known as Pachu Moothathu is the first Historian of Modern Kerala, for he wrote "*the first History of Travancore*" in Malayalam, published in 1867, eleven years before the publication of the *History of Travancore* written by Dewan Peishkar Sankunny Menon - 1815-1879.

Menon wrote a detailed history of Travancore from the earliest times, published in 1878 by the Higginbothams, Madras just one year before his death. In the history of Modern Kerala, it was Sankunny Menon who, for the first time, referred to one Sankarnath Jyothsier.

To quote him "A distinguished scholar by name Sankara Jyothsier, who was one of the principal pundits of the court of His Highness Ranjit Singh, Maharaja of Lahore and who had highly distinguished himself in northern India, was entertained in the Maharaja's service (Swathi Tirunal Maharaja) as the first Judge of the Appeal Court."

It is reference in Sankunny Menon's *History of Travancore* that has helped researchers to probe further about Sankarnath Jyothsier, a name unknown in Travancore annals.

Sankaranath's birth is associated with a Mysorean



interlude in Kerala History. Subsequent to the death of Haider Ali (1722-1782), Tipu Sultan became the ruler of Mysore. When Tipu overran the whole of Malabar as part of his Kerala campaigns, his soldiers reached the native village of Karivellur in Taliparamba Taluk in North Malabar.

For fear of religious conversion the natives migrated to Cochin and Travancore. Parents of Sankaranath, viz

Parvati Pillayarthiri and Agnisarman Namboodiri had started their migration to Travancore. It was during this transit period that Sankarnath was born in 1790 in a wayside temple. Even as a young boy

Sankarnath showed uncommon intelligence in Malayalam, Sanskrit, jyothisha and logic. Since he was an only son young Sankarnath was a lonely boy who moved from place to place in

search of something.

This brought him to Bodh Gaya and Kasi from where he collected divine *theertha* for his parents. During his trip, he became a disciple of a scholar named Kasi Varahacharyar from whom he learned Dharma Sastras, Vedanta and Jyothisha. Then he moved to Coorg and Mysore and thence to Kamakshi Amman in Kanchipuram.

It was after his holy *darsan* in these temples that he became

Even as a young boy Sankarnath showed uncommon intelligence in Malayalam, Sanskrit, jyothisha and logic.

an enlightened one. His predictions proved correct. Even kings, both Hindu and non-Hindu, invited him to their courts. This increased his earnings too. Thus he instituted a Jyothsiersathram in Manikarnika in Kasi,

which is functioning even today as "joshi ghat".

In 1816 when King Shamsherchand, ruler of Kota Kangra came to Kasi, he invited Sankaranath to his court, and



appointed him as the court poet, astrologer and spiritual guide. Sankarnath was only 27 years of age at the time.

In 1818 Dr. Moorecraft, a British bureaucrat-cum-traveller entered Punjab where Raja Ranjit Singh (1780-1839) was the ruler. In those days Britain's relations with Ranjit Singh were strained and Ranjit Singh imprisoned the English traveller, at Mandidurg.

The King of Kangra, a friend of the lion of Punjab, deputed Sankarnath to negotiate with the British in consultation with Ranjit Singh.

The diplomacy of the Jyothsier was enviable and Ranjit Singh agreed to release Dr. Moorecraft from jail, provided the Jyothsier stayed in with him in his court with the concurrence of the King of Kangra.

Sankarnath was given two villages with income of Rs. 3600 per annum sans tax. This was given to him and his descendants for life.

Such was the type of relations that Ranjit Singh maintained with Sankarnath during his nine-

year stay in the Punjab as the court Astrologer. He was one of the 9 ministers, in charge of diplomatic relations besides political and foreign affairs.

Whenever there was a dispute with the English or the neighbouring kingdoms the Raja deputed this court Jyothsier. Even after Raja Ranjit Singh, his successors like Kharak Singh and Sher Singh were in close, cordial relations with the court Jyothsier and spiritual guru, until the annexation of Punjab by Lord Dalhousie in March 1849.

Subsequently Lord Hastings became the Governor General (1813-23). It was during this period that the strained relations between Punjab and the East India Company underwent drastic changes.

Sankarnath's intervention in the Dr. Morecraft issue made the British treat Raja Ranjit Singh as a respectable princely ruler, a force to be reckoned with in Indian politics. Pursuant to his policy of vernacular education, Hastings established a few schools in western India. These



efforts ameliorated and pacified the policies of Ranjit Singh.

During the period, many English Residents and officials like Sir M. H. Mc Naughton (Secretary to the Governor General) were awe struck by the forecast made by the Jyothsier.

His opinion was sought by many Indian rulers. There are documents to prove that the English military officials contacted Sankarnath indirectly before they launched any new military march through towards enemy states.

When Sankarnath warned them of dire consequences, the English commanders inevitably postponed their war efforts. It is said that the friendly guidance of Sankarnath was sought after not only by the Punjabies, but also by Europeans, in particular the English.

After Hastings the next milestone in English-Sikh relations took place during the tenure of William Bentinck 1828-35. When Bentinck carried on his progressive and liberal administration, he sought the views of Sankarnath through Sir

C.Warde, the Political Agent at Ludhiana.

Even when the abolishing of *sati* was promulgated in consultation with the great socio-religious reformer and friend, Raja Ram Mohan Roy, Bentinck indirectly consulted Sankarnath and sought his specific recommendations.

The latter too was in favour of the its abolition as it was "the need of the hour". Further, by this time Sankarnath had come to Travancore as per the invitation of Swati Tirunal Maharaja. Sankarnath (1829-1846), was appointed as second Judge of the Sadar Court of Travancore, later to be made the First Judge.

All this was done with the approval of Raja Ranjit Singh. Swathi Tirunal, also wanted Sankarnath who was a scholar in Sanskrit and Malayalam to translate the *Devi Bhagavatham* which he had brought from Punjab.

The first eight chapters had been translated into Malayalam by Jyothsier Sankarnath side by side with his official duties in the High Court of Travancore.



As per the insistence of Raja Ranjit Singh, Sankarnath resigned his job in the Travancore High Court and returned to Punjab in 1835 with the green signal of Swathi Tirunal, King of Travancore . Until the death of Raja Ranjit Singh on June 27, 1839, Sankarnath continued in the court of Punjab. But the continued persuasion of Raja Kharakh Singh (son of Ranjit Singh), compelled the Jyothsier to serve him too, until his death on December 5, 1840.

Although he continued to serve Raja Sher Singh, the political adventures of the English and the ever- increasing political disturbances in Punjab compelled Sankarnath Jyothsier to return to Travancore in 1844.

Infact, the death of Raja Ranjit Singh was a great shock to the Jyothsier.

Uthram Tirunal Marthanda Varma, King of Travancore (1847-60) appointed Sankarnath as the Palace Fouzdari Commissioner. It was on the procession (Arat) day of the Sree Padmanabha Swami Temple of

Thiruvananthapuram while was making preparations that Sankarnath breathed his last in 1856.

His rich collection of books had been dedicated to Swathi Tirunal, available in the palace library at Thevarathu Koyil Palace, now known as Lalith Mahal and Kalaimakal Palaces inside the Thiruvananthapuram Fort.

Sankarnath Jyothsier was a diplomat to the core, besides his spiritual leanings. His advises with professorial insight and prophetic farsight made him well-known all over India, particularly during the first half of the 19<sup>th</sup> century.

As an ardent Hindu spiritualist Sankarnath rendered yeoman service to Indian ethos, really a true Indian who represented our values of culture. Born in Malabar, married from Thiruvananthapuram (Travancore) worked with Raja Ranjit Singh and Swathi Tirunal is no mean achievement for this erudite scholar-devotee of Malayalam.



# Giving Up Trappings to Connect with Real Life

T. G. L. Iyer

**M**any confuse self-esteem with ego. In fact, people with inflated egos do not necessarily have positive self-esteem.

In many cases, people use their fragile inflated sense of self-importance to cover their underlying sense of inadequacy. Many who shun positive self-esteem actually suffer from an unhealthy selflessness. They feel neglected, ignored, starved almost to the point of non-existence. Their love for themselves gets shriveled like a dead flower.

In reality, self-love or self-esteem is a three-dimensional equation. The first factor is self-respect, the belief that one is worthy of respect and happiness. The second factor is assertiveness, which means a feeling to express one's basic

needs, feelings and wants. The third is self-efficacy, having confidence in one's ability to cope with whatever life may throw at. It is trusting oneself and having the capacity to effectively handle the challenges of living.

Self-respect is the belief in our own value. It is not a delusion that we are superior or perfect or greater than anyone else. It is not competitive or comparative, but simply the conviction that we are worthwhile and our well-being is worth supporting and nurturing.

Self-respect is based on the notion that we deserve the respect of others. A person of self-worth matches action with promise. People with self-respect take care of themselves, protect their legitimate intents and accept their honest achievements.



The Gospel of St. Thomas says: "If you bring forth what is inside you, what you bring forth will save you; if you do not bring forth that is inside you, what you do not bring forth will destroy you".

People understand themselves when there is a crash, setback or crisis. Tragedies remind us that no love is more important than the love of the self. How we feel about ourselves affects our waking moment, influences our ability to be happy and relaxed. Psychologist Nathaniel Brandon tells us: "There is overwhelming evidence that higher the level of self-esteem, the more likely that one will treat others with respect, kindness and generosity.

People who do not experience self-love, have little or no capacity to love others. Healthy self-esteem involves understanding, accepting and loving ourselves for who we are

and establish deeper connection with others and their lives.

Inadequate self-esteem cripples and deforms our lives. We see this everyday in dead-end careers, poor mate selection, frustrated marriages, destructive drinking and eating, harmful habits, negative self-fulfilling prophecies, and unfulfilled dreams.

How we feel  
about ourselves  
affects our  
waking  
moment,  
influence our  
ability to be  
happy and  
relaxed.

People with low self-worth are obvious in their self-hatred. They are racked by fear, anxiety and despair. They stumble over words, do not look you straight in the eyes and are timid or shy. People who detest themselves are self-migrating, show how prejudice and hatred, and bristle at the slightest hint of criticism.

Low self-esteemers brush off compliments and have trouble accepting the positives about themselves and their lives.

They feel that they don't deserve love and acceptance and create negative self-fulfilling prophecies to prove it.



Low self-esteem is reflected in leadership, where individuals run away from places of action and hide behind a fragile protection of temporary absence. I have seen people who not only avoid their legitimate responsibilities but shift it to others to evade accusation.

Take the scale of corruption that is going on around us in our community and country. At the time of doing it, they think that they are well covered up, but when exposed they crack and collapse.

Everyone needs money for survival but accumulating wealth and denying it to others is fear and insecurity. The Adarsh Housing Society, the 2G-Spectrum allotments, the Commonwealth Game episodes and arrangements and shifting money to non-tax havens are all

temporary escapades which are finally discovered and dealt with.

It is all a question of character of the individual, transparency in dealings and above all, love for others, the country and promoting ideals for a secure future. National character is deeply entrenched in traditions and the quality of life we lead. There are people who want to give away their wealth to help the poor and struggling. They triumphantly say that "I am happier without these trappings because I can connect with ordinary people and understand what real life is?"

One Billionaire said while giving "I am leaving this island of isolation surrounded by imaginary comforts and joining the real people who make this world happy shedding light around".

**SWEET THOUGHT**

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**PATIENCE IS THE VALLAST OF THE SOUL, THAT WILL KEEP IT FROM ROLLING AND TUMBLING IN THE GREATEST STORM.**

**-Hopkins**



# Media Makes the Mare Go!

Bobby Srinivas

**W**ith apologies to the old adage 'Money Makes the Mare Go', I believe it is the media that more often make the mare go! News can be twisted completely out of context.

Some years ago, there was a report of recurrence of the dreaded disease plague in Surat. The whole world swallowed this report. The causes attributed to this outbreak were dirt and neglect. True to the Gujarati ingenuity, Surat municipality spruced up and in no time Surat became one of the cleanest cities in India.

Catharine Mayo, an American wrote a scurrilous book about India during the late 1930s entitled *Mother India*. She viciously attacked every aspect

of Indian life and talked of diseases prevalent in India after visiting a few hospitals.

She was possibly commissioned by British authorities to denigrate India as a counter offensive to the freedom movement.

Mahatma Gandhi asked Indians to benefit from the shortcomings enumerated to improve themselves and ignore the malice in the book!

Likewise, Beverly Nichols, a British author in his *Verdict on India* (1944) had similar motives. He was obviously encouraged by the British government to show India in poor light. World War II was in a critical and crucial stage. Prime Minister Churchill

*\*Bobby Srinivas is a free lance writer based in Nagpur, India.*



was under pressure from President Roosevelt to seek a settlement with Indian political leaders. Nichols meets some Indian leaders, including the Mahatma and yet speaks disparagingly of them and lauds the leadership asking for partition of the country. An Indian journalist wrote, "India in 1944 was visited by flu, floods, famine and Beverly Nichols..."

There is a story that the American Press corps met the Archbishop of Canterbury on his first visit to New York.

A correspondent asked His Grace what he thought of the brothels in New York! "Are there any?" humorously asked the Reverend.

The next day the correspondent's newspaper headlined, "The Archbishop asks if there are any brothels in New York!"

A man was in New York's Central Park, when a dog went wild and attacked a young boy. The man was able to grab the dog by the neck, pulling it off the boy, choking it to death.

A news reporter comes to interview him, congratulating him on his act of heroism.

He suggests the headline: "New Yorker saves life of a young boy!" But the man told him that he was not from NY. OK then how about: "American hero saves the boy." But the man told him, "I'm not American." "Then where are you from?" asked the reporter.

"I'm from Pakistan," the man answered. Next day the headlines read: "Muslim fundamentalist strangles dog in Central Park. FBI was investigating possible links to *Al Quaeda*."

There was a time when the journalistic dictum was, 'News is sacred; views are free.' With such giant strides in the electronic and print media with ever so many interests fighting for space in moulding opinion, the thin line between News and Views has almost disappeared. The common man has to fend for himself to sift the wheat from the chaff – to get the real news from the biased views!



# Usefulness of Yoga for School Children

Om Prakash Dubey

**B**ody, mind, intelligence and soul – these make an individual. And they cannot be separated from each other. However each of these aspects of human beings are treated separately without any relation to the rest.

It is important to think of the integrated human being. In the Hindu tradition this matter has been thoroughly considered. Often it has been said that the Hindu tradition thinks only of salvation of the soul. It does not bother about the rest.

This is not true. Upanishads declare that a weakling cannot realise the self. Again, body is truly the primary instrument to discharge the

responsibilities that Dharma enjoins.

The fundamental difference between the Hindu belief and that of the West is that the West has regarded body and satisfaction of its desire as the aim, Hindus regard the body as

an instrument for achieving the aim of civilised society.

In the Hindu tradition, human development holds the ideal of the fourfold responsibilities of catering for the needs of the body, mind, intellect and soul with a view to achieving the integrated

progress of man. Dharma, Artha, Kama and Moksha are inborn in man and their satisfaction give him joy. Though Moksha has





been considered the highest of these duties, its efforts to achieve it alone are not considered to benefit the soul.

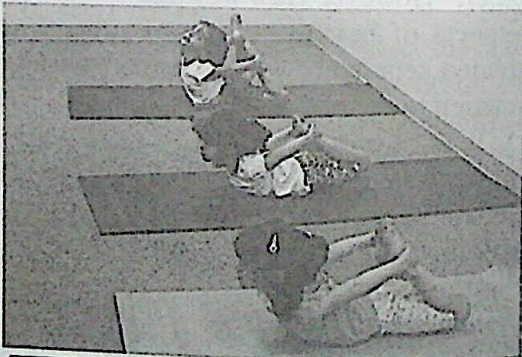
On the other hand, a person who engages in action, while remaining unattached to its fruits, is said to achieve Moksha inevitably. Yoga is efficiency in implementation. *Yogah Karmasu Kausalam* is what the Gita says. So Karma Yoga means the efficient way of carrying on our activities. Bhakti Yoga means the efficient methodology for devotion and worship.

Karma Yoga centres around disinterested unselfish action. It uses the word "detachment" in this notion. Detachment is non-attachment to the ephemeral and transient things of the world, which include the entire universe, our body and mind.

School children are the future leaders of the

society and the nation. Their physical, moral, mental and spiritual development cannot be denied. Intellect and wisdom gained and sharpened by education are the real strength of school children. Education imparts humility, humility grants expertise and with expertise a person acquires meaningful life.

The goal of education should be all-round development of



If Yoga is taught as a part of education, keeping in view the need for material and spiritual advancement and for performance of duties and responsibilities from the beginning, the aim of education can be achieved.



person's personality. If Yoga is taught as a part of education, keeping in view the need for material and spiritual advancement and for performance of duties and responsibilities from the beginning, the aim of education can be achieved.

Today, education is acquired simply to brighten one's chances of earning livelihood and getting better jobs and gaining a higher standard of living.

Definition of values change with time. If student's goal of financial independence becomes the sole aim of acquiring education, the aim of developing one's personality is pushed to the background. It disturbs the equilibrium.

Only teaching of Yoga to school children can provide self-control in reasoning, wisdom, intelligence and power of justice. It is said in the Gita: "Yoga kills out all pains for him who is regulated in eating and

amusement, regulated in performing actions, regulated in sleeping and waking (6/17)". There is a need for introducing Yoga courses for school children so that they acquire the ability to distinguish between strength and weakness. They develop a discerning intellect. Yoga plays a vital role inculcating a sound personality.

The science of Yoga is a valuable part of the Sanatana Dharma which is, verily, now called Hindu Dharma. Hindu Dharma is timeless and ageless. It will not be wrong to say that the ancient and eternal culture of India

is nothing else but Sanatana Dharma.

Thus, our Yoga tradition is also eternal. It survives despite untold changes that have imperceptibly crept into our glorious culture.

In Big Samhita, Yoga is explained thus: "No Yajna act is accomplished without Yoga. This Yoga is nothing but





restrictions on mental faculties. It permeates Karma, (1/18/7). Yoga is the state of cessation of all fluctuations in mind and its related faculties. All ripples in the mental faculties are subdued and subsided”.

The learned person having impenetrable and impregnable faith in God and wholly devoted to Yoga grasps the imperishable through the practice of Yoga. This spiritual knowledge imparts bliss and integrated growth and fulfillment of human being at all possible levels – physical, emotional, intellectual and transcendental.

There is elaborate mention of Yoga in Buddhism and Jainism. Their books elaborately deal with meditation asanas, ways of meditation and other restraints governing Yoga.

The Yoga practice for school children is extremely relevant in the present time of turmoil and tribulations, chaos and anarchy. In the international arena, science of Yoga has evoked enthusiasm. The present crisis confronting humanity can be

resolved only through a transformation in consciousness and the Yoga practice can play a vital role in bringing about such a transformation.

The Yoga practice embraces ideas, concepts, theories, techniques, laws, rules and regulations.

Patanjali's Yogasutra is a book par excellence. It deals with eight constituents of Yoga practice. There are eight steps of “Yoga Sadhana”. They are: (1) Yama (2) Niyama (3) Asanas (4) Pranayam (5) Pratyahara (6) Dharana (7) Dhyana and (8) Samadhi.

The aim of Yoga Sadhana is not only self-elevation but also well-being of the entire humanity. Through non-injury and non-violence, Yoga transmits the message of benevolence and brotherhood for all creatures. It installs the supremacy of truth in society. It inculcates the feelings of self-contentment in man.

Discipline is the first need for proper development of school children. It involves those rules and regulations which impart



regularity and good arrangement. Yoga teaches the youth contentment. This can help them from mental agonies. The inability to gain as sought results in frustrations and mental sickness. So self-contentment acquired through practice of Yoga saves a youth from mental and physical affliction.

Yoga also treats many diseases. Brain cells cease to develop after a certain age or point of time and no effort can resurrect it. Yoga revives it, recharges it and restarts it. In the U.S., scientists experimented with some Yogic practitioners and found that brain cells had shown a tendency towards growth of new cells. In brief, one can say that, Yoga can cure many mental and physical diseases and can help maintain equilibrium of body and mind.

The modern perspective of human development considers an all-round development of individuals. Man needs education which helps in

securing the needs of body, mind and soul. Human form exists at these three levels and the school children must be taught Yoga courses which can cater to the needs at these three levels.

The present educational system without Yoga, however, has failed to meet these expectations. The tremendous scientific and technological progress being made at present calls for action to motivate development of human values and qualities along with ensuring economic prosperity.



Each educational institution should be in the care of some Yoga organisation. It can be any institution that is beyond the fold of religion. The role of such an agency shall be pivotal. There should be a paper on Yoga practice, necessarily to be attended and passed. A teacher should be appointed with proper background for the purpose of teaching the course. The



prevailing systems do cater to the body, some of it to the mind too, but nothing for complete development, i.e., integrated development of body, mind, intelligence and soul. If the Yoga course is introduced for school children, the total development in the real sense can be achieved. The Hindu "Smritis" pray: "May all attain happiness, may all enjoy good health and be free of diseases, may every one enjoy complete well being, may no one be unhappy and sorrowful."

Yajurved prays: "O Lord of the universe! Rid us of all the pains and sorrows, grant us all that which brings happiness and welfare." Sathapatha Brahman seeks: "Take us away from the untruth towards the truth, from the darkness towards light and from death towards immortality."

The real lasting progress of mankind, irrespective of nations, faiths and races, would be possible only when each one sings and practices above ideals through Yoga.



*Mom give me one more Chapati with Bedekar Raslimbu!*

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# chetana

## *Recipe for Happiness*

**H**appiness is the meaning and the purpose of life, the whole aim and end of human existence.

Your happiness is your responsibility and you cannot blame others for your unhappiness. You can decide to be happy even when things around you go wrong.

The happiest people in the world are not always those who have the best of everything. Those who make the most of everything that comes their way and find contentment in what they have are the happiest ones.

There is no single recipe for happiness in life. Eating right, sleeping well and exercising regularly can keep you healthy and consequently happy.

Happiness is a seed which should be nurtured and grown lovingly once it has been planted deeply.



H a p p y memories could be of time spent with a loved one, or while receiving an award or gift, or it may be helping others. A simple

smile, a forgiving gesture or a helping hand can be precursors of happiness. No two people are alike. What creates happiness in



one need not be the same for others. Happiness is in the mind. You can find happiness in anything and everything. Conversely you can be unhappy even in the best of circumstances. A happy person is not a person in a certain set of circumstances, but rather a person with a certain set of attitudes.

If you really want to be happy you should follow the following rules:

- \*Stop comparing yourself with others. Have confidence in yourself.

- \*Learn to count your blessings. Each of us have something good in life. You should think of the good things

rather than dwell on bad things.

- \*Smile more often. A smile can set many things right. Besides, you need more muscles to frown than to smile and so it is easier to smile.

- \*Stop judging others. You should do unto others what you would like them to do to you.

- \*Stop worrying about things which are beyond your control.

- \*Help others. There are people who need help and it can be even by words or small deeds.

- \*Recognise things that you have which bring you happiness.

- \*Live in the present. The past is over and the future is yet to come. Today well lived makes every yesterday a happy one.

---

## *Tips and Thoughts*

- \*A person who eats proper food every day depending upon his nature and age, engages in an action with the full assessment of its pros and cons, is not attached to the objects of the sense organs, keeps a balanced state of mind during situations of grief and happiness, speaks the truth, obeys elders and maintains sound health is decidedly a healthy person.

- \*The perfect person must be gentle, happy, strong, firm-bodied, beautiful, soft voiced, full of sexual power and bear offspring.

— Vaidya Suresh Chaturvedi



## *Can We Change the Bad Habits of People and Improve them?*

WHY not? We can change the bad habits of people and definitely improve them. People are not hard nuts to crack. They are flexible. In America people are fined 30 to 40 dollars, if caught urinating on the roadside which is an offence. Even spitting on the road side should be avoided as it is injurious to health. Awareness should be created in

them. Large Media campaigns must be organised to put a stop to such practices. More Public toilets should be thought of. "Cleanliness is next to Godliness".

*—Rita Narain, Chennai*

The graded steps could include cajoling, making the person sensitive and aware, peer pressure, counselling, community pressure, and



### OPEN HOUSE-48

People tend to spit on the road side and make it dirty. Some also treat roadsides as public toilets.

## *Can We Change the Bad Habits of People and Improve them?*

Please send your ideas neatly typed or handwritten in about a hundred words to: Open House-48,

Chetana, Bhavan's Journal,  
Bharatiya Vidya Bhavan, K. M. Munshi Marg,  
Chowpatty, Mumbai - 400 007.

E-mail: [bhavan@bhavans.info](mailto:bhavan@bhavans.info)  
All readers are welcome to express their views.



bringing up children with moral values, etc.

There is a tendency to ignore bad habits of people who have positions in public life. There lies the responsibility of the society or the community to shun such practices so as to evolve good code of conduct irrespective of whether a person is low or high in status.

It is the public, and the governance with well established rules that can rectify this defect provided there is a sincere approach in this direction.

**—K. S. Ravi, Bangalore**

The Indian roads are laced with red saliva which is the cause for infections and sticky roads which make people slip. It makes the sarees and long dresses dirty. The habit of spitting can be avoided if we implement the following rules:

\*People who chew a paan should carry a plastic bag to spit whenever they want. This bag can be disposed off in a dustbin.

\*If a person is found spitting on the road, the police should

make them clean it and wipe it with his own shirt.

\*Documentary films should be shown in theaters to bring awareness about the health and hygiene. Showing clean roads of the West and compared with our own roads so that people can see the difference and feel ashamed and stop doing all this.

\*Children should try to stop their family members from littering the roads.

**—Charu Shah,  
Surendranagar.**

People will obey only if they have to pay a price. Those who spit, urinate or make public roads dirty should be fined heavily and only then can this problem be brought under control. Making rules, announcing on public systems, teaching will have some effect if punishment is also given when these rules are not followed. People in the West teach their children right from their infant d days to keep things clean and neat. We should also follow this.

**—Ameesha Patel,  
Bhavnagar.**



## *Legless Woman-Universal Mom*

**A** Chinese woman with no legs who taught herself to walk on two stools has brought up more than 130 orphaned children.

Xu Yuehua, 55, lost her legs at the age of 12 when she was hit by a train while gathering coal by the railway.

She also lost both parents during childhood and was

feeding, changing nappies, cleaning and even making shoes for the orphans.

Over the past 37 years, Xu has worn out more than 40 stools, and brought up more than 130 orphans, who all call her Big Mum.

One of the first children she cared for, Sheng Li, who has a harelip and was dumped in the gutter as a baby, credits Xu with saving her life.

"Without Big Mum, I would have died long ago. Her stool walking was the most beautiful sound to me then," she said.

In 1987, Xu married Lai Ziyuan, a vegetable farmer at the orphanage. Three years later, their son, Lai Mingzhi, was born but she continued to care for the orphans.

"I am actually not a great person, but do what I have to do - to bring these poor kids a mother's love," said Xu.



eventually taken in by the Xiangtan Orphan's House, Hunan Province, when she was 17.

It was in the orphanage where she taught herself to walk using stools and started to work, helping out with the other children.

Xu helped with washing,





# Nandana

STORY

## RAMAN AND THE BULLY

**T**HE village bully was boasting about his great strength, as usual. "See the huge boulder over there?" he told the group of villagers, "I can lift it easily. Can anyone else here lift it?" There was an uncomfortable silence. The bully saw Raman and going up to him poked him in the chest with his finger.

"Can you?" he asked. "Even a schoolboy could lift the

boulder," said Raman. "I can do better. See that hill? I can carry it."

"An empty boast!" sneered the bully.

"Treat all of us here to lassi," said Raman, "and then if I cannot carry the hill, I'll pay you a hundred rupees." The bully treated everyone to a glass of lassi each and then all of them went to the hill. "Now carry it," said the bully. "Certainly," said Raman. "Be good enough to lift it and put it on my back. As I told you, I can carry it but lifting it is beyond me."

The bully's face fell and the villagers convulsed in laughter.





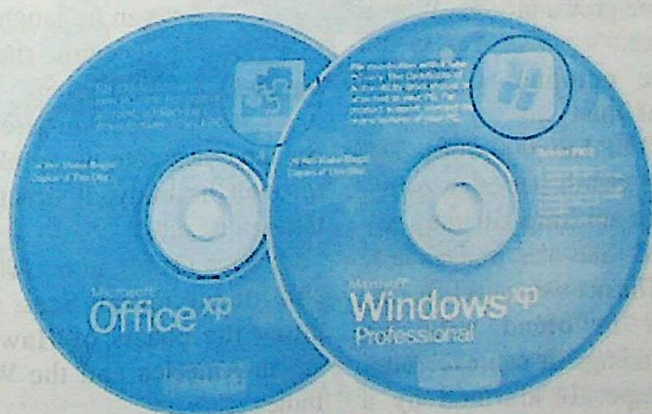
## 3-D IMAGES

**I**F you closely observe CD covers you might spot a colourful copyright hologram. A hologram is a method of obtaining 3-D photographic images. British physicist Dennis Gabor developed the concept in 1947 naming his innovation from the Greek words holos (whole) and gram (message).

Unfortunately Gabor couldn't obtain a pure single-coloured light source essential to creating clear holograms. With the invention of the laser in 1960 clear holograms became a reality.

In 1962, Emmett Leith and Juris Upatnieks of the University of Michigan (USA) successfully created the first laser transmission hologram of a 3-D object.

White light, as from a regular bulb, consists of many colours, each with a different wavelength spreading in all directions. A laser is a single colour (single wavelength) and moves in one direction. Holograms are made by bouncing laser light off an object with the light waves overlapping to create the hologram.





# THE OCTOPUS

**T**HE octopus is a marine animal, usually the size of a human fist. It has eight flexible arms of equal length.

On the underside of the octopus's arms are two rows of round muscles which resemble suction cups. It uses these to fasten tightly on to objects. An octopus weighing a kilo can pull with a force of 18 kilos. It can hold a man underwater long enough to drown him.

The octopus uses its arms to move, to catch crabs, lobsters, mussels and other shellfish, and to break shells apart. If it happens to lose an arm, a new one grows in its place.

The octopus lays as many as 50,000 to 1,80,000 eggs. The mother guards her eggs, eating little or nothing till they are hatched. She dies immediately after. The octopus can change its colour to blend with the surroundings. It can even alter its shape. If alarmed by a

predator, it ejects an ink like black pigment which makes the water cloudy and dirty. The predator cannot see and the octopus makes good its escape.

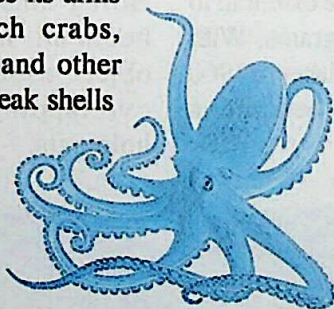
The most dangerous octopus is the blue-ringed octopus found in the Indo-Pacific region. It got its name because the dark brown and ochre coloured bands on its body change into an iridescent peacock blue when it gets angry.

Of all invertebrates, the octopus has the largest brain in proportion to its size.

It is capable of learning and can be taught to recognise shapes and letters.

The octopus has three hearts to pump blood through its body. It breathes through its gills.

It lives mainly in the China and Mediterranean Seas, and along the coasts of Hawaii, North America and the West Indies.





## LET'S PLAY

# ANIMAL FARM

Here's a game which you can play with your friends.

**T**HIS game requires a big group of players.

How to play the game:

Decide how many groups you would like to split the players into.

You will then need to decide the names of the animal farm inmates – for example, if you have decided on four groups you have to think of four different animals, say dogs, cats, cows and ducks. The game involves each of these animal

groups seeking out the rest of their clan.

The players have to pick out chits containing names of the animal groups. Once all the players know the group they belong to, they will have to mimic the sound of the specific animal and seek out others making similar animal sounds. So, a 'dog member' will make barking sounds, cats will mew, cows moo and the ducks will quack!

Enjoy the great commotion that will follow and the frantic search to form teams because the first to do so will be the winning team!

Remember to keep track of the number of members in each group. Ideally there should be equal numbers in all the groups.







# Bhavan's News

Kendra News

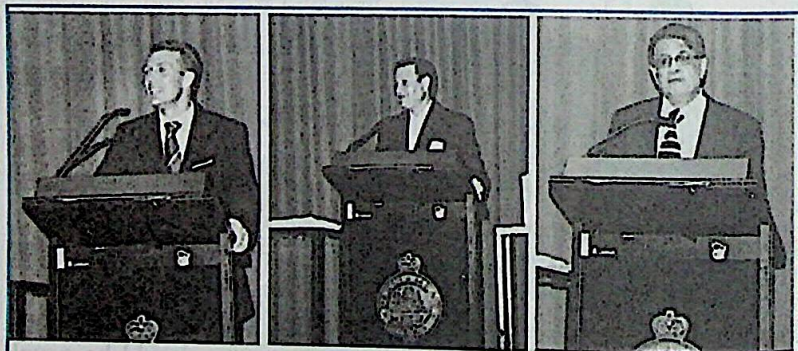
Australia Center

## Hindi Divas

To celebrate the 61st anniversary of the adoption of Hindi as Official Language of India, by the Indian Constituent Assembly on September 14, 1949 and to promote Hindi across a large community, Bharatiya Vidya Bhavan, Australia celebrated *Hindi Divas* at Parliament House of New South Wales, Sydney on

September 14.

Various dignitaries from Australian politics also joined the Indian community to celebrate the day. Among those present were Mr. John Aquilina (Leader of the House, Parliament of NSW), Mr Laurie Ferguson (MP, Parliamentary Secretary for Multicultural Affairs and Settlement Services), Rob Stokes (Shadow Parliamentary



Dignitaries speaking on the occasion





**Dignitaries on the dais**

Secretary for Planning and Infrastructure representing Barry O'Farrell MP) and Dr Phil Lambert (Regional Director, Sydney, NSW Department of Education and Training.) Mr. Vivek Kumar (Consul) represented Hon Amit Dasgupta, Consul General of India, Sydney.

The program started with a welcome speech by Abbas Raza Alvi, Director, Bharatiya Vidya Bhavan, Australia. Welcoming the guests Abbas said, "Hindi is a language of harmony and understanding. It is a 'link language' which not only connects the Indian community with each other, but also with the rest of the world." Currently,

Hindi is spoken by almost 500 million people the world over, and is the third most spoken language.

Appreciating the long association with Bharatiya Vidya Bhavan, Hon John Aquilina said, "It is a pleasure to celebrate the immense contribution made by the people of the Indian community and Hindi as a language, in making the multicultural lifestyle of Australia." He added, "To lose a facility with a language is like losing a treasured jewel.

Language is the cradle of a culture, so if you lose a language you lose your culture." Hon John Aquilina announced that the



Hindi Divas celebrations at the Parliament House has encouraged him to consider installing language translators in the venue and hopefully these translators will be available by the next year so the audience will be able to listen to the English speech in their own language.

### **Book Launch 'Guldasta'**

Guldasta, a book having a collection of Hindi and Urdu poetry contributed by the professional and amateur poets of the Indian subcontinent residing in Australia, was launched by Hon John Aquilina and Hon Laurie Ferguson.

In Guldasta, the writers express their feeling and experiences of the Australian Life and its impact on the culture. Guldasta is in Hindi (Devanagri Script) and Urdu (Urdu Script) incorporating transliterations—Hindi poetry to Urdu Script and Urdu poetry to Devnagri Script.

The poems in the book are on a variety of subjects like creativity, art, social, day to day life in Australia, emotions, feeling of migrants and unity in the world.

This unique book is published by Bharatiya Vidya Bhavan, Australia in association with Bhavan's Book University,



**A section of the audience**



Mumbai, India (which has to its credit over 2,000 publications). This book is an Australian initiative of Bharatiya Vidya Bhavan, Australia and will be

available worldwide through the distribution of Bharatiya Vidya Bhavan's over 300 centres as a "Unique Poetry Book from Australia".

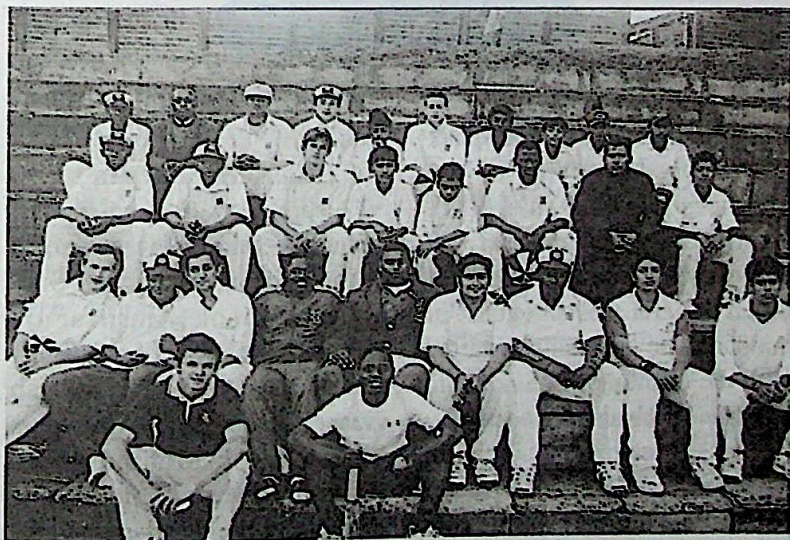
### New Delhi Kendra

#### **Bhavan boys excel in S. Africa**

Twelve students of Bhavan's Mehta Vidyalaya, New Delhi were part of a Students Sports Exchange Programme with the

Topham Cricket Club, Durban, South Africa in October 2010. This Exchange Programme was carried out to mark the 150th year of Republic of South Africa.

The Bhavan Team, supported by the True Chestha Foundation, returned after the ten day cricket



**The Cricket Team of Bhavan's Mehta Vidyalaya, New Delhi along with the Pinetown High School, Durban, South Africa.**



tour, having won four of the five cricket matches against top club teams of South Africa, such as Chatsworths Sporting Club, Topham Cricket Club, Pinetown Boys High School and Stanger Cricket Club. With an aggregate of 232 runs in five matches, Karan Rawat was declared the best batsman of the tour while Nitin Kudada



bagged the best bowler award with 11 wickets.

The team also went on a sight seeing trip in Durban and interacted with several South African players like AB de Villiers and Kevin Pietersen. A similar invitation for a team from Durban to visit Delhi has been extended by the school.

### Amritsar Kendra

#### Prakash Utsav

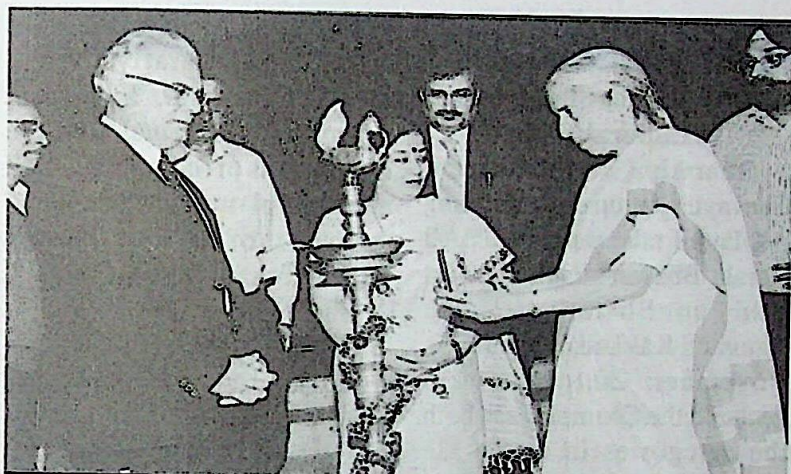
Prakash Utsav of Guru Nanak Dev ji was celebrated on the premises of Bhavan's S. L. Public School, Amritsar, on November 21. Shri Inderbeer Singh Bularia was the guest of honour. The programme started with the chanting of "Sukhmani Sahib". 'Shabads' were sung by the music team of the school. Chairman Shri Avinash Mahindru addressed the gathering and urged all to follow the teachings of Guru Nanak Dev

ji, to get solutions to all problems.

#### Sanskriti Darpan

A short play on moral values, "Sanskriti Darpan" was enacted by the students of Bhavan's S. L. Public School, Amritsar on November 15. Ms. Laxmi Kanta Chawla, Health Minister, Punjab graced the occasion. Chairman Shri Avinash Mohindru and Principal, Mrs. Anita Bhalla extended a floral welcome to the guest of honour and students performed a welcome dance.





**Ms. Laxmi Kanta Chawla, Health Minister Punjab, lighting the lamp at a function organised by S. L. Public School, Amritsar.**

Chairman, Shri Avinash Mohindru addressed the gathering and introduced Ms. Chawla's. He also welcomed the Principals from different CBSE schools. Students enacted short plays on Lakshya, Determination, Shram, Friendship, Pitra-Bhakti and courage, stressing the

importance of these in our life. Students and Principals from different schools were honoured and awarded by S. Dharamveer Singh, President Sahodaya School Complex for their contribution. Ms. Laxmi Kanta Chawla praised the performance of the students and their motive behind it.

**SWEET THOUGHT**

**Sri Krishna Sweets**

PRODUCERS OF PURE GHEE SWEETS

**PLEASANT WORDS ARE A  
HONEY COMB, SWEET TO THE  
SOUL AND HEALTH TO THE  
BONES.**

**SoLomon**



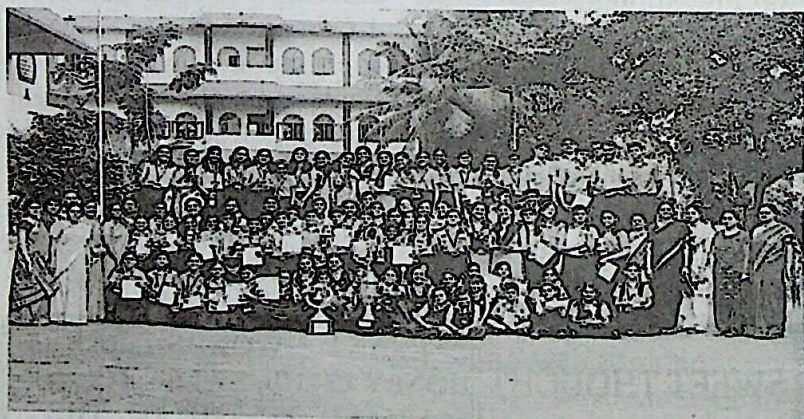
## Calicut Kendra

### All Kerala Bhavan's Cultural Fest

Bharatiya Vidya Bhavan, Chevayur put on a scintillating display of talent in the 17<sup>th</sup> All Kerala Bhavan's Cultural Fest held at Bharatiya Vidya Bhavan, Kakkad, Kannur on November 20, and were declared the Champions in both the categories in which the events were held. The first category was represented by participants of Std I to X and

the Championship Trophy was bagged by Bharatiya Vidya Bhavan, Chevayur. In the next category, which included the participants of Std. XI and XII, the school was declared the winner of the Overall Championship Trophy.

Individual championship for boys (Bhavan's Prathibha) was awarded to Vivek Anil of class IV. Aishwarya Lakshmi and Aishwarya Naik were declared winners of the Individual Championship for girls (Bhavan's Jyothi).



**Students of Bharatiya Vidya Bhavan, Chevayur – the overall Champions at the 17<sup>th</sup> All Kerala Bhavan's Cultural Fest.**



## Sainikpuri Kendra

### E-learning initiative

Sri Ramakrishna Vidyalaya, Sainikpuri took a big step to modernise its classroom teaching techniques by introducing



Chief guest cutting the ribbon to inaugurate  
E-learning-BSRKV

E-learning systems and modules in the classrooms. The new approach exposed the children to contemporary technology as well as made lesson plans more stimulating and interesting, thereby improving the child's

assimilation of various subjects like science, social studies, mathematics etc.

The school selected M/S. Extramarks, Noida for the e-learning systems, since they were in compliance with the CBSE syllabus.

Ten classrooms were modified with server based technology, computer systems, LCD projectors and white smart boards. The smart boards enabled an interactive facility between the teacher and student.

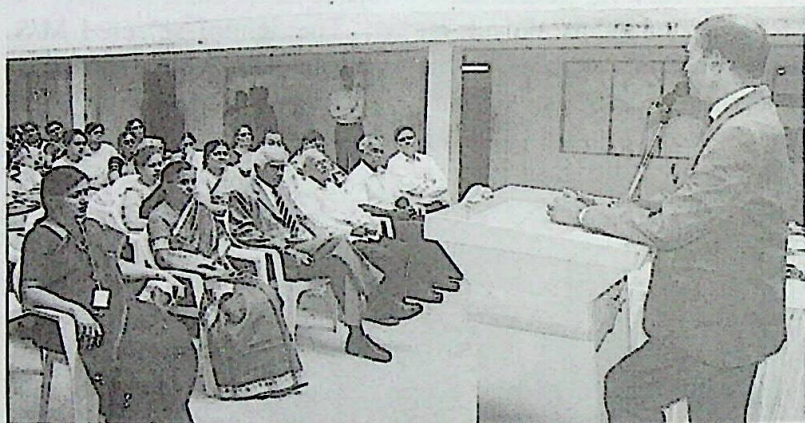
The programme was inaugurated by Dr. Justice Y. Bhaskar

Rao, Chairman of Sainikpuri Kendra. Teachers, students and parents welcomed the new venture.

They commended the school for being the first Bhavan's school in Andhra Pradesh to introduce E-learning.







**Hon Secretary Air Cmde (Retd) NDN Bhaskara Rao, VSM addressing the gathering - Inaguration of E-learning BSRKV**

### **Jaipur Kendra**

#### **Annual Sports Day**

Bhavan's Vidyashram, Jaipur organised its 26<sup>th</sup> Annual Sports Day on December 7. Shri Naveen Mahajan IAS, Collector and District Magistrate, Jaipur was the Chief Guest.

The programme began with Sarvdharma prayer, flag hoisting and march past and taking the oath.

A number of athletic events were held and the winners were felicitated by the Chief Guest. School blazer was awarded to Surendra Pratap Singh and Gargi Vishnoi received the Principal's Cup for their outstanding performance throughout the year in sports. The Chairman, Shri V. C. Surana, congratulated the winners of the meet.



## Kolkata Kendra

### Annual Convocation

The Annual Convocation of Bhavan's College of Communication & Management, Salt Lake & Bhavan's Asutosh College of Communication & Management, Bhowanipur was held on December 5, at Asutosh Memorial Hall, Kolkata.

300 students of the colleges received their merit awards and diploma certificates at the Convocation which was presided over by Hon'ble Justice (ret'd) Chittatosh

Mookerjee, Chairman, Bharatiya Vidya Bhavan, Kolkata. The All India awards and the Kulapati awards were also presented. Col. Hafiz Khan, a senior Army officer received the C. V. Narasimha Reddi Gold Medal for securing the highest marks in the group public relations at an all-India level.

Prof. G. V. Subramanian, Jt. Director, Bharatiya Vidya Bhavan delivered the welcome address to the honoured guests

– Shri S. B. Ganguly, senior corporate executive, Shri Utpal Chatterjee, Hon'ble Sheriff of Kolkata and Shri Soumya Bandopadhyay, eminent journalist.



Dignitaries on stage at the convocation of Bhavan's College of Communication & Management and Bhavan's Asutosh College of Communication and Management



## Cultural Achievements

The students of Bhavan's Gangabux Kanoria Vidyamandir, Kolkata participated in 'Vibes 2010' organised by The Statesman on November 26 and 27, where Shreya Mallika Datta (class XI) won the Best Writer Award, Teerna Bhattacharya (class XI) came second in the T-shirt painting competition and Sankalan Sau (class X) bagged the first-prize in Gallery (art). The school drama team also won the prize for the Best Script. A Spelling Bee was

organised by the Linc Pen Company at GBKV, Kolkata on November 24. Over 225 students participated in the event where Barsha Basu Roy Chaudhari (class X) emerged the winner. The students of BGKV, Kolkata also participated in the cultural fest, 'Rhapsody', on November 25th and 26th, organised by the Salt Lake School and won several prizes in recitation, dance, creative writing, Rangoli etc. BGKV, Kolkata bagged the Champions Trophy at the fest.

## Kochi Kendra

### Kerala State Kho-Kho Tournament

The All Kerala CBSE Cluster VI Kho – Kho Tournament was conducted on October 7 and 8 at Bhavan's Vidya Mandir, Eroor grounds. Nearly 27 schools participated in the tournament. Due to inclement weather, the finals could not be held, and the semi-finalists of both the boys & girls' team were declared Joint Winners. The host school emerged winners in both the

Boys / Girls categories.

These teams will be participating in the National of CBSE Cluster VI Kho – Kho Tournament to be held at Chattisgarh.

### Bhavan's Cultural Fest

Bhavan's Vidya Mandir, Eroor lifted the 1<sup>st</sup> Runners-up Trophy at the State level Bhavan's Cultural Fest held at Bharatiya Vidya Bhavan, Kannur, on November 20. The school won the Championship trophy for Category IV (Std VIII – X) scoring the maximum points in that category.



## Kottayam Kendra

### Wild Wisdom Quiz, 2010

Two students of Bhavan's Newsprint Vidyalaya, Kottayam - Master Jacob Kunnathoor and Master Jayadev K.J of Class VII - participated in a quiz competition based on wildlife conducted by the WWF. After winning the competition at both the regional as well as the state level, the two boys went on to participate at the National Level quiz competition conducted at the WWF office in New Delhi on November 12th.

The two students won the final competition at New Delhi and

were awarded trophies, certificates and an opportunity to visit the famous Bandhavgarh national park in Madhya Pradesh.

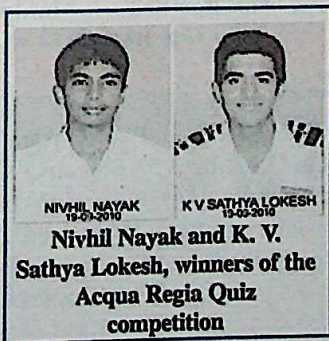


Master Jayadev K. J. Master Jacob Kunnathoor  
of Bhavan's Newsprint Vidyalaya,  
Kottayam - winners of the Wild  
Wisdom Quiz, 2010.

## Hyderabad Kendra

### Quiz Champions

Two students of Bhavan's Public School, Hyderabad - Master Nivhil Nayak and Master K. V. Sathya Lokesh of Class X were the winners of the prestigious Acqua



Nivhil Nayak and K. V.  
Sathya Lokesh, winners of the  
Acqua Regia Quiz  
competition

Regia Quiz competition at the National level. After winning the

Zonal and the State rounds, the two students won the final round and were awarded cash prizes of Rs. 5000 and a laptop each



**Epic Competitions**  
'Sri Ramanavami Cultural Festival' conducted Epic competitions in Essay Writing, Quiz and Elocution as a part of its Golden Jubilee celebrations. Twenty five schools participated

in the competitions. More than 280 students from Bhavan's Public School, Hyderabad participated in the events and won several prizes. The school was declared Champion at both the Junior as well as other Senior level.

### Tirupati Kendra

#### Gita Jayanthi

The students of Bhavan's Sri Venkateswara Vidyalaya, Tirupati celebrated Gita Jayanthi on December 16. The chief guest was Shri Rani Sadasiva Murthy, Reader of Sahitya Rashtriya Sanskrit



Shri Rani Sadasiva Murthy lighting the lamp at the Gita Jayanthi Celebration in Tirupati

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# Complete the purity of your prayer.



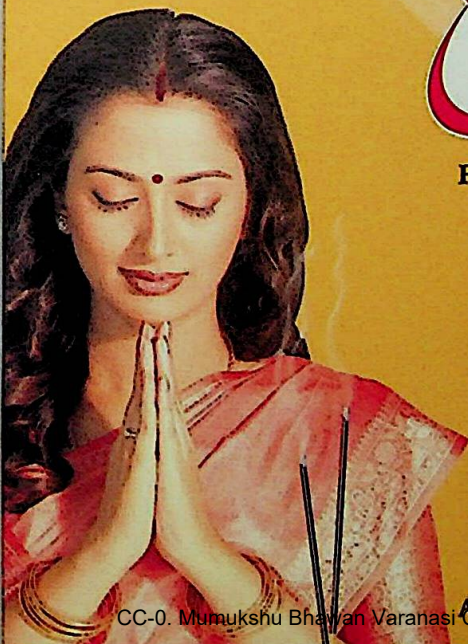
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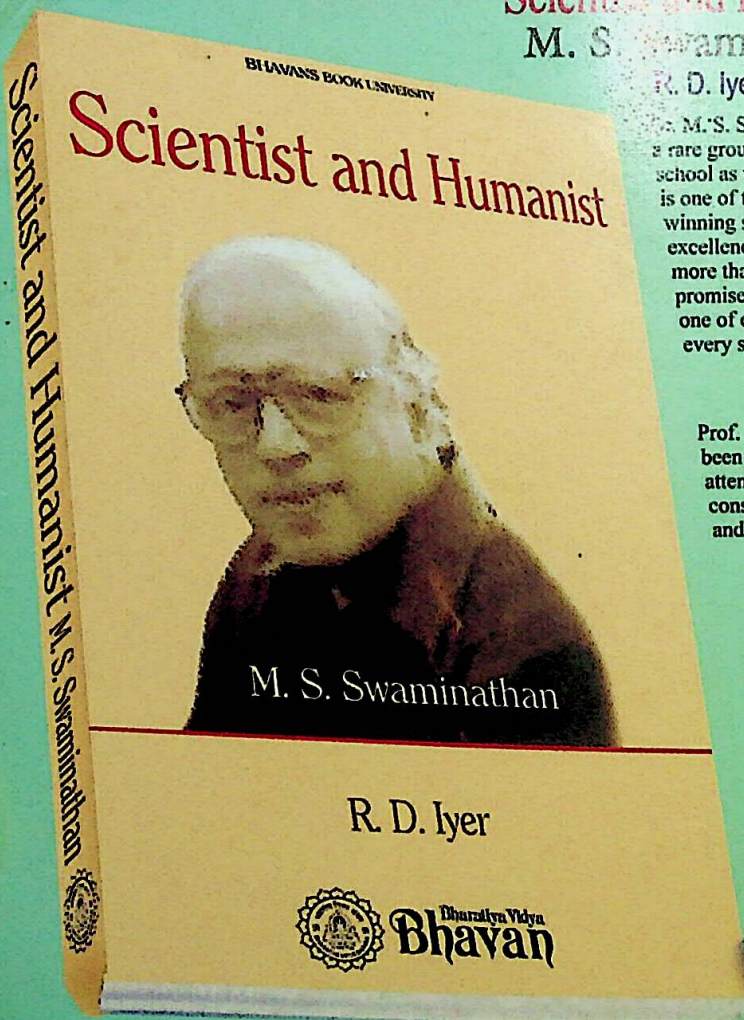
R. D. Iyer

Prof. M. S. Swaminathan belongs to a rare group which is brilliant at school as well as in later life. He is one of the brilliant starters winning several gold medals for excellence in studies and who more than fulfilled his early promise. His career has been one of continuous success in every sphere of activity.

- R. Venkataraman  
Former President of India

Prof. M. S. Swaminathan has been relentlessly focusing attention on ecological conservation and on gender and social equity

- K. R. Narayanan  
Former President of India



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